

Theatrum Mundi,
The Theator or rule
of the world, wherein
may be sene the running
race and course of euerpe
mans life, as touching miserie and
felicity, wherin is contained won-
derfull examples, learned deuises, to the
ouerthrowe of vice, and exalting of
vertue. wherevnto is added a lear-
ned, and maruellous worke of
the excellencie of mankinde.

Written in the French
& Latin tongues by
Peter Boapstuan,
and translated
into English
by John
Alday.

¶ IMPRINTED AT LON-
don by H. D. for Thomas Hac-
ket, and are to be sold at his shop
in Paules Churchyard, at the
signe of the Key.

¶ In prayse of the Booke.

L O here the braunches fresh and greene.
Lo here deare friend the race
Lo here, the path is to be seene
through which mankinde doth trace.
The finall scope, the totall ende,
the wandring steps wherein
Humanum genus secines to tende,
his pagent to begin.

Most like a Theater, a game
oz gameplace if ye will,
which royally doth beare the same
approude by learned skill.

Through blisse, through ioy, through smiling
commixt with care and woe, (fate

Now plasht aloft in Princely state,
and straight brought downe as lowe.

By hap, mishap, oz haplesse happes,
compared to a shade,

Oz flower of the fielde which clappes,
oz heate doth cause to fade.

For as the youthfull wightes assay
their partes on stage a while,

And lauish tongues from day to day
with tunc doth them beguile,

So that at last their pompe and pride
their filed speech hath ende,

None otherwise away to slide
our crooked limmes doe bende.

The chiefest Lampe oz glistring Starre
whereof described plaine,

Surmounting others all full farre,
herein thou mayst attaine.

And thus with Tullies worke I fine,
placing this learned Booke

Condecorate with Muses nine
a Glasse whereon to looke.

To the Right W orship=
full Sir William Chester
Knight, Alderman of the
Citie of London, and Mer=
chant of the Staple, Iohn Alday
wilteth health to the pleasure
of God, with most happie and
prosperous successe in
all your affaires.



M O N G

all the Learned
& worthy wri=
ters of our age,
(worshipful Sir)
there is none to
my iudgement
more worthy of
perpetual prayse
than those which
haue most lear=
nedly philosophied on the miserie of man (those I

say which contemplating & beholding the cala=
mities of these dayes with the corruption of man

A.ij.

kind,

The Epistle.

kind, haue not feared to set forth the liues & li-
uings of al estates (to this end) that in reading &
bearing their miserable life and wicked conuer-
sation, they be the soner moued to detest and ab-
horre the same, and crie out with the Prophete
Dauid saying, I haue sinned Lord, and therevpon
amende their wicked wayes. Among the
which the Author hereof named Peter Bo-
aystuaue, hath most worthily set foorth this
present worke, not only in the French tongue to
the profit of his Countrie, but first of all in the
Latin tongue to his perpetuall and due prayse,
and to the profite of all Christian Countries and
Nations. Wherein he hath moste learnedly set
forth the corruption of all estates, so that those
that reade this present booke, can no otherwise do
but be asbamed of their vniust dealings. More-
ouer least that man should dispaire of his salua-
tiō in reading this pitiful Metamorphose or Tra-
gedie (knowing themselves culpable) he hath
most worthily set forth the dignitie and excel-
lencie of man, shewing him how much more in
excellencie he doth excell all other creatures whō
GOD hath created and made. So that this is in
sume (Right Worschipfull Sir) the effect of this
rude translation, the which I thought good to
direct

The Epistle.

direct vnto your worship, and so much the rather
because of your ripe iudgement and perfect
knowledge in the French tongue, the which as it
is well known to be vncomparable, so are the rest
of your most godly vertues, wherewith nature
hath endued you as a worthie and graue coun-
seller to this honorable Citie of London. Receyue
therefore I beseech you this my rude translation,
and it accepting in good part excuse my rash en-
terpise, esteeming it as a zeale of my good
will, the which moste worthilye
vnto your worship I
haue directed.


Your daily Orator
Iohn Alday.

Si deus pro nobis quis contra nos?

Esaie
24

Nor breake not the broken staffe, nor quench not
the smoking flaxe.
Salomon. feare casteth down the mighty full person
And charitie casteth out feare

To the Right Excellent
and Reuerende Lord and
Prelate, my Lord James of
Betoun, Archbishop of Glas-
co, and Ambassador of Scotland,
Peter Boaystuan wisheth
health, and perpetuall
all obedience.

 **M**Y good Lorde,
certaine auncient Phi-
losophers haue made
maruellous complaints
against the ingratitude
and misknowledge of man, for that he
neuer entreteth into his owne conscience,
and considereth not his owne proper na-
ture, althoughe that his industrie and
prouidence be so great, that it spreadeih
all abroad. In such sort, that neyther the
compasse and largeness of the Earth,
the violence nor deepenesse of the Seas,
neyther the amplitude and spreading of
the

The Epistle.

the Ayre, neyther the burning heate nor
distance of the Sunne, neyther yet the
course or reuolutiō aswell of y^e Clouds,
as of the Firmamēt, can retaine or hin-
der the celerity of his Spirit, but that he
will seeke & know the nature & resort of
al y^e is contained in the vniuersal worlde.
The furie and rage of y^e wilde beasts he
tameth and maistereth, and he only re-
maineth without bridell or snaffle, by
his diligence and promptnesse of wit, he
hath described the properties of herbes
and plants, the secret vertues of stones,
with the calcionating of mettels. And
notwithstanding man is so masked and
disguised, that he knoweth not himselfe.
He is the Heraulde, beginner and fore-
shewer of things contayned in the cir-
cuite of this worlde, and yet he is blinde
and dumbe in his owne doings. He fore-
seeth and discovereth the nature and pro-
pertie of the Elementes, he refozmeth,
ordeyneth, compasseth and wepeth that
which is seene vnder the concauits of the
Skies. And neuerthelesse, man in him-
selfe

The Epistle.

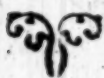
selfe is as one confounded and overcome.
In consideration wherof (my good Lord)
I haue vnto him addressed this Rule, by
the which he may contemplate and ad-
uise, without being drawen beside him
selfe, his infirmities and miserie, (to the
ende) that making an anotaime or fore-
shewing of all the partes of his life, he
be the sooner moued to detest & abhorre
his vile and corrupt liuing. And if we
would be equitable Iudges of humaine
actions, what is this worlde, anye other
than a Rule, circle or compasse, where
as some play the handicraftes men, & of
base condicion, others represent Kings,
Dukes, Earles, Marquessees, Knights,
Barons and others constituted in dig-
nities, and notwithstanding, as soon as
they haue layde downe their maskings
and disguisings, and that death cometh,
which maketh an ende of this bloudie
Tragedie, then they knowe themselves
to be all men, and wretched sinners, and
then the Lord God which is in heauen,
laugheth at their foolish enterprises, and
banis

The Epistle.

vanities, as witnesseth þe Prophet Dauid, yea with such a dreadfull laughter, that he maketh his quake for feare, and the earth to shake. Man then (in my iudgement) is subiect to an infinit number of miseries and calamities, in the which he is wrapped in from his birth euen to his graue (wherefore) seeing this pitiful Metamorphose, & also his excellent degree of honoꝝ, which throughe his perfectnesse and insolent life he shal obtain, he is constrained to wish and desier heauen, yea to sigh and crie out for it, as the place of his firste originall and birth. Which is in summe (my good Lord) that which at this present I doe offer, consecrate and dedicate vnto your Lordship. Although that I must nedes confesse, as the veritie is, that in consideration of your vertues, integritie of life, sinceritie of maners, to the knowledge that your Lordship hath in all good disciplines, as well deuine as humaine, to the rigorous assaults of fortune, the which you haue vanquished and overcome by your merites

The Epistle.

rites as well in the publike weale of
Scotland, as in our Realme of Fraunce:
the memorie whereof is so great, that it
spreadeth all ouer Europia. It shoulde
therefore be more decent and comlie to
honor your Lordship with a Rule of
triumph and honor with the which the
auncient Romains were accustomed to
celebrate and eluate the memorie of
those that had profited their native coun-
trie than to present you a Rule of mis-
eries, such as I haue here entituled, with
the which your Lordship I trust will be
contented, hoping for some other worke
of mine better labored and pollished,
Which I pretend by the help of God,
to treat on in another tongue,
and that shortly shal come to
light vnder the protec-
tion and fauor of
your deuine
vertues.



¶ Peter Boaystuaue to
the Reader health.



Centle Reader, sodenlye after
that I had made of-
fer to the traduction
of Chelidonius, and
wyth other fayre
treaties of mine in-
vention, being aduertised how willing-
ly thou hast receyued my woꝝkes. Ther-
fore I thought good to gratifie thee with
a greater thing (being pricked forward
by) I know not what neede of vertue to
flie moze higher, and to set forth some
certaine worke of moze weight and la-
boꝝ. So that after an infinite number of
diuers and sundry things mette & neces-
sary. There was none to my iudgement The Au-
moze worthy for a Christian weale, than thor doth
this chiefe or head worke of Sainct Au- in traduct
gustine in his Citie of God, wherein he the Citie
hath reared such a furious combat or of GOD
fight against the Echnickes, that with in our lan-
their guage.

To the Reader.

their owne armors he hath vanquished
and ouercome them. In consideration
thereof, I haue boldened my selfe to lay
this sardell on my weake shoulders, ho-
ping by the grace of God to set it forth
& bring it to light in our bulgar tongue,
with such a facilitie that it shal serue for
a buckeler, against the incursions of an
infinite number of sectes, that are spred
this day thzoughout the woꝛlde. Howe-
therfoze I leane thee to iudge how many
Authoꝛs I haue turned ouer, Grækes &
Latins for to bring this my enterprize to
his desired effect, & reading of which Au-
thoꝛs hath not ben flaked noꝛ letted. For
besides the great cōfoꝛt that I haue had
in the, for to opē the meaning of my Au-
thoꝛ (which of it self is very dark and ob-
scure) I haue drawn out an other fruit
and particuler profit, for of all their best
sentences I haue founded (this Rule of
the woꝛld) which now I do present to thee
(gentle and louing Reader) assuring thee
(to þe ende I will not defraud none of his
gloꝛie) that I haue left no Authoꝛ sacred
or pꝛioꝛ

To the Reader.

or prophane, Greeke, Latin, or in our
bulgar tongue, but that I haue bereft
him of a leg or a wing, for the more sou-
der decking and furniture of my worke.
In such sort that if thou wilt impose this
worke a rapsodie, collation or gathering
together of diuers authorities, thou shalt
doe it no wrong. The which I haue en-
terprised so much the more boulder than
such matters (which are almost anota-
mies & foreshewings of vices.) It should
the rather treat by graue sentences and
examples of our Magistrates, than by
anie other stile. As touching the reast I
am assured that certaine daintie or deli-
cate worldlings, will auouch, that there
is in this worke, I know not what wor-
thie to be read, but that among these
swæte Roses, there are manye other
things, sowre, senere and bitter: but such
gald horses that feare to be touched, and
that are so tickelish in their affections,
that they woulde faine haue libertie for
their wickednesse, and that defence
were made that none shoulde correct or
admonish

To the Reader.

admonish them of their yll doings. I beseeche them befoze passing further that they will beholde with what authoritie and rigor the auncient Fathers, as S. Ambrose, Saint Jerome, Saint John, Chrysostom, Saint Augustine, Origen, Tertulian, Eusebius and Lactantius, haue reprovved the vices that reigned in their time, and with what boldenesse S. Bernarde writ to Pope Eugenius, and how he withstode the wicked Prelates in the sermon which he made at the Synode of Pastors, and in the .xxxij. sermon of Canticles, when as he shewed them their vices, cōplayning of their pompes, and superfluous deliciousnesse, and in the meane time the poore shepe and flock of Iesus Christ remained desart. What thornes were these if they had heard the malediction of S. Peter vpon Ananias and Saphira, the which tempting the holie ghost the spirit of God, died sodenlye for feare. Let them remember howe Saint Paule spake vnto the hye Priest calling him filthye Sepulcher. Saint John

To the Reader.

John vnto the Publicans and sinners,
calling them a generatiō of Vipers. Let
them consider howe Epimenideus the
Greeke spake to the Candians, calling
them cruell and abhominable beastes,
brainelesse liers. Let them also consider
with what sharpe and poynted wordes
Helias and Esaie did reprove the Babi-
lonians, though they were two sage and
grane Prophetes.

But what iust occasion should the ho-
ly Fathers haue had, auncient Philoso-
phers, Prophetes and Apostles, if they
had had such a worlde as ours, which is
so depraued and broken in all kinde of
vices and abominations, that it see-
meth to be a place that hath receyued all
the filthinesse and purgings of all other
worlde and ages. But as for me I will
not make the office of censur or refoz-
mer of vices, knowing my selfe to be a
man as others, although that sometimes
I cal them by their name: but with such
modestie, that I onely rebuke the vices
and not the persons. And I doe not only
discover

To the Reader.

discouer the abuse of the world, to y^e end
y^e the simple & ignozant should beware,
but incontinently I shewe the vse and
remedy for things. And by this meanes,
those that cannot support libertie, and
compasse of writing. Let them hereafter
learne so well to refoyme them selues,
and lead the estate of their life that they
be not a iesting stocke to others, and to
themselues for euer a reproch, knowing
that the time is come, that being in this
worlde, as in a fielde of libertie, we can
not so well cloke and dissemble our vi-
ces, but the smoke and smell thereof wil
bzeake out. Receyue therefore (louing
Reader) this present treatise, the which
I thought good to set forth in two lan-
guages, Latin and French, for to make
thee vnderstand that I will not lead
the rest of my life, but that it
shall bring forth some
publicke pro-
fite.

Farevvell.

The rule of the Worlde,
wherin is contained an ample
discourse of the miseries of man, like-
wise of many vices that raigne at this
daye in all the estates of
the worlde.



Anye Aunciente
Philosophers, Gree-
kes, Latines, & Hea-
then, after that they
had diligently discer-
ned all sort of beasts,
and curiously sought
out their maner of liuing, and conferred
their condition and nature with ours,
haue written, that among all those that
haue breath, that go & crepe vpon y^e earth,
there is none more miserable than man.
Some more rigorous censurs of the wo-
kes of nature, haue begon to blaspheme
against hir calling hir cruell stepmother,
in the steade of gracious mother. Others
haue bewailed their long daies, their life,
the humaine calamities, & haue followed
B.j. their

The rule of the vvorlde.

their steppes with teares, perswading
with them selues (as an Heraclite) that
no other thing than a verie rule of mise-
rie, worthe of continuall plaintes and
perpetuall compassion. Other by an vn-
measurable laughter (like a Democrite)
haue pursued the vices that raigne on
the earth: Who, if he were aliuie at thys
pzeent, and that he saw the disorder and
confusion, that is in our chzistian weale,
shoulde haue iust occasion to double hys
laughter, and to mocke with open throte.
There hath bene an other kinde, but na-
turally moze straunge: which not con-
tenting themselues to murmur against
nature, oz to complaine of hir effects, but
with a particular hatred, haue cleued to
man their like, thinking it a bootie oz
gaine, against the which they would lose
all the arrowes of hir wrath & maledictio.
Among the which, Timon a Philoso-
pher of Athens, hath bene the most effecti-
oned Patriarke of his sect, the which de-
clared himselfe open and chiefe enimie to
men, & witnessed the same in the pzeence
of all, and also confirmed it by effect: for
he

The rule of the vvorlde.

he woulde not be conuersant or communicate with men, but remained al his life alone in a wilderneſſe with the beaſtes, far from neighbours, for feare to be ſene or viſited of any, and being in this ſolitude, woulde ſpeake to no man, ſauing ſometimes to a valiant Captaine of Athens named Alecybiades, & yet he ſpake not to him for anye good will he did beare him, but for that he did foreſee that he ſhould be a ſcourge and tormenter of men: and ſpecially bicauſe that his neighbors the Athenians had much harme to ſuffer by him. And not ſufficed to haue men only in horroz and deteſtation, and to ſtie their companie, as the companie of a fierce or cruell beaſt, but in forſaking them, he ſought their ruine, & inuented al the meanes he coulde to deſace humane kinde. In conſideration whereof, he cauſed manie Gibets to be reared in his garden, to the end that y^e diſpaired, & thoſe that are wearie of their liues, ſhoulde come thither to hang them ſelues: So y^e on a certain time when he thought to amplifie & to enlarge his place, he was conſtrained for to pull

The rule of the vvorlde.

downe those Gibets, for the easter framing and furniture of his worke. And without great deliberation he went to Athens, whereas dispitefully he did congregate the people like a Heraulde that would declare some new thing, and whē they vnderstode the barbarous, a straūge voice of this feareful and bglye monster, and knowing of a long time his humoꝝ, they ranne sodenlye for to heare him, as though it had bene some sodeine miracle: then he cried out saying: Citizens of Athens if any of you haue any deuotion to go hang him selfe, let him make hast to come quicklye, for I will cut downe my Gibets, for certain necessitie that I haue: so that hauing vsed this charitie towarde them, he returned to his place without speaking of any other thing, whereas he liued manie yeares, without chaunging his opinion, and ceased not to philosophie the rest of his life vpon the miserie of mā, till such time as the pangues of death began to oppresse him, then detesting our humanitie, euen bntill the last gaspe, ordeyned expressely, that his bodie should
not

The rule of the vvorlde,
not be buried in the earth, which is the
common eliment and burtall for all, for
feare that men shoulde see his bones and
ashes, but he streightly comaunded that
he might be buried vpon the sea banke,
to the ende that the furoz of the waues
might let the creatures to come nere: &
then he willed that this Epitaphe recited
by Plutarch, shoulde be graued on hys
Tombe.

After my miserable life
I am buried vnder this ground:
To know my name make no strife
O Reader, whom God confound.

Behold how this poore Philosopher, af-
ter that he had long plunged himselfe in
the contemplation of humaine miseries,
had will neuer to haue bene bozne, or else
to haue bene transformed into the shape
of some brute beast, for the great disdaine
he had in mens vices.

Leaue we this Philosopher Thimon,
making his complaintes, and let vs har-
ken a little to this great Emperour of
Rome Marcus Aurelius, no lesse cunning
in Philosophie, than in gouerning of the
B. 14. Empire

The rule of the vvorlde.

Empire: Who considering profoundly,
the frailtie and miserie in the which oure
poore life is continually besieged, sayde:
The battel of this world is so perillous,
the yssue so terrible and fearfull, that I
am assured if an auncient man shoulde
come forth of his graue, and make a faith
full discourse and shewe of his life, from
the houre of his birth vntill the houre of
his death, and that the bodie should shew
all the dolours and griefes that it hath
suffered, and the heart discover al the as
sautes of fortune, men would be amased
of the body which hath so much sustained,
and of the heart that hath so languished,
the which I haue proued in my selfe, and
will liberally confesse it; though it be to
my infamie, but it maye be profitable to
others in time to come. In fiftye yeares
that I haue liued, I thought to approue
all the vices of this life, for to see if mans
malice might be satisfied in anie thing:
And after that I had all scene, I founde
that y more I eat, the more I did hunger,
the more I did drinke, y more I thirsted:
the more I slept, the more I would slepe:
the

The rule of the vvorlde.

the more I rested, the more I breake: the
more I had, the more I did couet: & more
I sought, the lesse I found: and finallye,
I neuer had thing in my possession,
but that therein I found my selfe letted,
and incontinentlye after, I haue wished
for another. The whiche things Sainct
Iohn Chrysostome hauing in admiratiō,
after that he had bewailed by great com-
passion the calamities of men, and the
darkenesse wherein they were wrapped,
crieth out saying: I desier to haue an eye
so cleare, that with the same I might see
all men, and such a voice, that it might
be hearde in all the corners of the earth,
that all humaine creatures might heare,
to the ende, to declare with the Prophet
Dauid this crie: Children of men, howe
long shal your hearts be hardened? And
not withoute a cause, for he that woulde
consider with a sound iudgement, the e-
state of the world, such as it is at this pre-
sent, so many deceytes, fraudes, blasphe-
mies, adulteries, rapines, warres, effu-
sion of bloud, violences, ambition, con-
tousnesse, hatred, rancor, & vengeance, w^{ch}

The rule of the vvorlde.

the which the earth is euen drunken. We
maye well saye that we appoche nere to
the season, of the which speaketh the Pro-
phet Esay with so great abhominacion,
in the ninth Chapter, wherein he sayth,
your iniquities haue made a deuision be-
twene you and your God, your sinnes
haue hid his face from you, to the ende
that he heare you not: for your handes
are full of bloud, your fingers with in-
iquitie, your lips haue spoken lies, & your
tongue blasphemie. No man doeth call v-
pon iustice, there is not one that iudgeth
according to right, they conceiue in their
mindes Fellonie, and bring forth iniqui-
tie. They are enclosed with the edges of
adders, and haue weaned spiders threads,
they that eate of their egges shal die, and
if ye breake them, there shall come forth
a Basiliske, their fate runne to do cuill,
and they make haste to shedde innocent
bloud, their thoughts are wicked though-
tes. Truth is throwne in the stretes, and
equitie can not enter in, oure iniquities
are multiplied, and our sinnes beare wit-
nesse against vs. Sainct Bernard in a cer-
taine

The rule of the vvorlde.

taine lamentation that he maketh vpon
the miserie of our life, doth teach man to
knowe his infirmities, without drawing
hym from himselfe, to this ende, that by
the contemplation of himselfe, he be the
sooner moved to detest his vile life, when
that he sayth: O man blinde and naked,
that arte made of humayne flesh, and of
a reasonable soule, remember thy mis-
erable estate and condition, wherefore
goest thou out of thy owne pathes, and
doest muse in externe things, & suggest
in the vanities of this worlde: and doest
plunge in the wicked delicatenesse ther-
of: Doest thou not consider that the ne-
rer thou drawest therto, the farther thou
art from God, the more thou thinkest to
gaine outwardly, the more thou lovest in-
wardly of that whiche is precious, the
more curious thou arte in temporall
things, the more bigger thou art in spi-
ritual things: Thou ordayneest so well al
things, and despisest thy selfe, there is no
wilde beast but thou tameest, and thou thy
selfe art without bit and bridle: thou art
making in euery place, but in thine own
affaires

good for me
to knowe
this

The rule of the vvorlde.

affaires thou art a slepe: & desier of earth-
lye things boyle in thy heart, and in the
meane time heauenly things are cleane
defaced from thee, the nerer thou drawest
to death, the farther art thou from thy
saluatiō, thou takest great paine to decke
and nourishe this body, which is nothing
but a berie vessell of filth, and a sepulcher
for wormes, & thou leauest thy poore soule
which is the image of God, famished and
voyde. These are the complaintes that
this holy man made, in his desert against
the ingratitude of this worlde: All the
which things by vs being brought in, as
well of him as of others, tend to no other
ende, but to prouoke man to the contem-
plation of himself, and to shewe him how
vile and abiect he is, to the ende that he
should consider euerie minute in the day,
that he is in the hād of God, as the chaffe,
and as the earthen vessell is in the hande
of the potter, the which he may make, vn-
make, forme, breake, craze, and repaire, as
to him seemeth best, without doing it any
wrong or iniurie. For, what is man else
but a similitude or statute in this worlde,
which

The rule of the vvorlde.

which is a verie Shoppe of the workes of God, who with one pushe will fall, and notwithstanding in what miserie so euer he be wꝛapt in, yet he knoweth not himselfe, neither yet will bow vnder the yoke of God.

(Now therefore) hauing well considered the vniuersall state of man, it is requisite to make a mosse ample discourse of this matter, and to contemplate man more neare, to the ende that he learne to humble himselfe vnder the hande of hys God. And therefore, that among all the Heathen, Plinie, as me seemeth, hath most worthily philosophied of our nature: We wil bring him for witness, to y end that Christians to their great confusion and infamie may receiue instruction of a Patim, which liued without the knowledge of God, without law, without knowledge of the heauenly and Euangelicall light. Let vs consider a little (sayth he) howe it behoueth man to couer his bodye, at the dispensation of beastes, who being fauourable of their natural libertie, bring euen from the bellye of their dams, some feathers

*Heathen vnder
the yoke*

The rule of the vvorld.

thers, others heare, skin, i'kayles, and o-
thers wooll. The like also in trees whiche
are prouided with barke, for to serue the
against the cold, and against the extreme
heate. And therefore for the better know-
ledge in what contemnation nature hath
man, she hath brought him forth alone,
naked vpon the earth disdainefully, as a
fruite out of time, or season, and at the
first houre of his death hath assigned him
teares for his heritage, which are as fore-
runners and messengers of his calamiti-
ties to come. Beholde here the chiefe and
head of the worke of nature, and for who
all other things are created, which is so
weake of himselfe, that if he be left with-
out the helpe and succour of others, he
should be deuoured of wilde beastes, be-
holde when that he cometh out of his mo-
thers wombe, how that he must be wrap-
ped, swaddeled, & kept warme: his lym-
s and ioyntes stretched out, he is borne in
pride, and hath his beginning in sinne:
but at what time can he stand? whē hath
he the vse of speache? when can he go, to
how manye diseases is he subiect? The o-
ther

The rule of the vvorlde.

Other beastes can of nature helpe themselves, but man knoweth nothing if he be not taught, but of his own proper nature wepeth. Man only among the beastes is subiect to paine, passion, pleasure, ambition, auarice, an vnmeasurable appetite to liue, bozne only to superstition, onely in worldly cares, that follow him : to be short, he is subiect to wrath and enmitie. The beasts liue in peace and amitie with those of their kinde, but man alone is enemy to man. And yet for the more fauouring and gratifying of beastes, nature hath prouided them caues and holes, to kepe them from the rage of the tempests, thunders and lightnings, as for y^e greate ones, they haue denmes and caues in the ground : and the little ones, as Whelks, Snayles, Toxterels, and such like, nature hath so prouided, that they beare with the their houses casely on their backes.

Not only the seedes and corne, but that she hath couered with eares, the plantes with skinne, nuttes with shell, peeke and rinde, and al for the conseruation of their kindes. But man hath nothing, vnlesse he seeke

The rule of the vvorlde.

seeke it with laboꝝ, and with the sweate of his browes. Furthermore if we do confer the helth and valure of beasts, with ours, we shall finde that they haue a greate aduantage ouer vs, foꝛ nature hath endued vs with a completiō so wauering and vnstedfast, and subiect to so many kindes of sicknesses and diseases, that seldome we are in perfect health: besides this, she hath charged man with suche an vnassatiable appetite, that he ceaseth not continuallye to seeke foꝛ newe and straunge kinde of meates, and hauing founde to his appetite, with greate payne he can abstaine himselfe, but that he wyll take more than nedefull: after the whiche commeth Surfets, Rheumes, Cancars, and other infinite kindes of sickenesses. But as touching beasts, they content themselues with that, that nature hath prepared, without chaunging oꝛ foꝛcing their nature, foꝛ to please their appetite. Moreover nature hath giuē them a complexion so well ruled and gouerned, that they neuer take more thā is requisite foꝛ their nourishment, neyther in drinke, nor
in

The rule of the vvorlde.

in meat. But as for man, al the fruities of
y^e earth, those of the trees, the fishes of the
sea, and the fowles of the aire, doe not
suffice him, but in all points turning bys
nature, he doth disguise, puffed vp, & change
the substance into excesse, and the nature
into arte, to the ende that by such unsati-
ablenesse, nature be angered, and almost
forced to take more than is needefull: so
then, when that nature is overcharged,
and that the stomacke is wel filled: all the
braynes are troubled in such sorte, that
there is neither of them that can execute
their office. And I am ashamed that I
must nedes tell it, that the vnmeasurable
delicatennesse that raigneth among Chri-
stians this day, is the cause that there are
many, that are not ashamed to giue their
bodies, and their members to al kinde of
vice and villanie, and to all kinds of wic-
kednesse, howe execrable so euer they be,
euen in committing many fornications,
theftes, felonies. And I doe maruell that
the bellies of manye unsatiable gluttons
do not rot and burst out by their greate
excesse

The rule of the vvorld.

excesse, and in the meane time the poore Lazarus standeth at the gate redy to die for hunger, and can not haue so much as the crommes that fall from theyr table.

And therfore such Godbellics or Bellygods, are called by the Prophetes, fatte Calues, who by good reason may be compared to brute beastes: for their soule which is the chiefest part they haue (being in the bodie so perfumed with meats and drinckes) is captiue as in a darke prison or dungeon, where as it is almoste stifled and smothered, and the wits whiche are the instrumētts, with the which she ought to be serued, are buried therein as within the bowels of a beast: and against such gluttons as make their belly their God, the Prophet Esay crieth out saying, Wo be to you that rise earlie to follow drunkenesse, and to sit drinking till the evening, to the ende that the wine heate you: The which vice at this present day is so familiar among men, that there is not almost, neither Nation or prouince, but that is infected, and that glorieth in their great drinking. The Tartarians,
the

The rule of the vvorldē.

the Persians, and the Grækes haue celebrated drunkenness among their chiefest triumphes, and constrained them that were at their bankets to drinke or to goe their wayes. The Macedonians were instructed of their Emperoz Alexander to drinke without measure. But aboue all Nations, Italie hath got the price: in the which (as Plinie doth write) drunkenness in his time did so raigne, that they did not only drinke themselves out of al measure, but also they constrained their Mares and Horses to doe the like. Paulus Diacrus in his Historie of Lumbardes, doth rehearse a thing almost monstrous, of the vice of drunkenness, of foure old men that made a banket, in the whiche they drinke the yeares of one another, after the maner as followeth: they ordeyned to drinke two to two, and counted theyr age of yeares that they had, and he that drinke to his companion, should drinke so many times as he had liued yeares, and the yongest of these foure, was. lviij. yeares olde: the seconde, lxxij. thre: the thirde, lxxxvij. and the fourth, lxxxvij. So that it

Drunkē
nessē of
Alexāder:
Plinie.

C. l.

was

The rule of the vvorld.

was not known what they did eate at this banquet either more or lesse, but we know that he that drunke least, did drinke lviij. tasters of wine, and the others so many as they had liued yeares, in suche sorte that one of them did drinke. lxxxxij. times. It is not therfore without a cause that this great Philosopher Plato knowing the harme that wine bringeth to man, saide, that partly the Gods had sent wine for the punishment of man, and to take vengeance of their sinnes, causing them when that they are drunke, to kyll and murther one another, the which considered of Cyneas Ambassadour of King Pyrrhus, on a time when that he arrived in Egypt, and that he had seene the excesse heighth of the vineyards in that countrie, did saye that by good right that mother was hanged so highe, seing she brought forth so dangerous a childe as the wine. For this cause Androcides did admonish that great Monarch Alexāder, that wine was the bloud of the earth: and therfore he shoulde take heede howe to receyue it. The which not being well obserued by
him

The rule of the vvorld.

him, in his intemperancie killed Clytus, burned the Citie of Percepolis, and committed manye other foule and detestable crimes. It is not therefore in this our age that these wicked vices of gluttonye and drunkenness haue made their laste ende vpon the earth, but it seemeth that they haue nowe made almost their coming in with man. The transgression of our first parents Adam and Eua was the cause that the gate of Paradise was shut against vs.

Esau solde hys birth right. The great Prophet S. Iohn Baptist was cruellie slaine and murthered after that the cruel tyrant kyng Herode had banketed. The wicked riche man was damned, for it is expressely saide in the Text, that he fared deliciously, and therefore was he buried in hel. Noe being ouercome with wine slept with his priuie parts vncouered, and was mocked of his children. Loth being ouercome with wine, did deflowre his owne daughters.

Nowe therefore we see how much more fauor nature hath shewed vnto beastes,

C.ii.

than

The rule of the vvorlde.

than vnto vs, in that they do so moderate their appetites, that they take no more than is necessarie for the preservation of their health, in such sort that they are not vexed with an infinite number of diseases as we are. And if it happen that they are afflicted with anye harmes, nature hath instructed them proper remedies without hauing refuge to Physicke or Physicions, which vnder the colour of receiue, chaunge K. into D. and make deceiue, so that sometimes we buy full deare the trauell of them which manye times cause our death, for the most part of their saratiue medicines, are no other than very hammers to beate downe men. But if it happen that the beastes or fowles are sicke, nature doth shewe them remedies.

As the wood Doues, Jayes, Herlings, and Partriches, the which purge theyr superfluities with Bay leaues. The Pigeons, Turtels, and Hennes, with the herbe Helxine. The Tosterels wil heale their biting with Cegue. The Dogs and Cats when their bellies are too full, will purge them in eating dewed herbes or grasse.

Aristo.

Plinie.

The rule of the vvorld.

grasse. When the Deare are hurt, they
 haue recourse to Dictamum. When
 the Wesell doeth pretende to fight a-
 gainst the Kattes, she prepareth and is
 furnished with Kewe called Herbegrace,
 to the ende to be the more stronger and
 better disposed. The wilde Boares doe
 medicine themselves with Cedria. The
 Beares with Mandragoras. The Egles Aristo.
 knowyng that they are bounde, and that
 they make their egges with great diffi-
 cultie, they seeke a stone named Aetites,
 otherwise called stone Aquilin, the which
 they bzing to their nestes to loose them-
 selues, and to make them lay more easie.
 The which at this daye is vsed among
 many Dames of Italy for to shortē their
 traueling. Also there are certain beasts
 that serue vs for medicines, as the Lor- Loriot. A
 riot named by Aristotell, Corios, of whō rist. 22. ca
 it is spoken, that if a man hauing the the .9.
 Jaunders doth beholde him, the Bird dy- boke, tr
 eth, and the man receyueth health. Whē ting of
 the Swallowes perceyue that the eyes beastes.
 of their yong ones are endomaged by
 smoke proceeding frō Chimneys, where

The rule of the vvorlde.

as they make their nestes, they doe heale them with Celendine.

The Adders and other Serpents in the Spring time, to the end to cast their skin more easie, & perceyuing their eye sight to faile them, eate Fenell to solage theyr infirmitie. The Pelican doth let himselfe bloud, and draweth the very bloud from his bodie, for to heale his yong ones being hurt with serpents. The Storckes (as all naturals confesse) hath taught Pote- carries the vse of Glisters.

Solidorus
of the in-
tention
of things.

Plutarch almost raiused in admirati- on with the fauours that nature hath bestowed vpon beastes, more than on men, durst assure that the brute beastes knowe the three kindes of Whisick. For after that he hath proued that they knowe the vertue and propertie of manye herbes, as I haue before shewed, addeth more that they obserue y second part, that we call Diet: for whe they feele themselves too ful, they moderate their pasture, and make absti- nence: as the Lions and Wolfes doe ab- staine themselves, and remaine couched till they haue digested all. And as for the third

The rule of the vvorlde.

thirde part, whiche is Chirurgerie, some holde opinion that Eliphants do knowe it, and vnderstand it, for they wil pul out the dartes and arrowes of those that are stricken without any dainger. The which being liuely considered by an auncient Greeke Philosopher named Hirophilus, dyd complaine on the miserable conditiō of man, who although he were elected aboue all other creatures, yet he is in many things disciple to beasts. This is true sayeth he, the Swallowes taught him to build and edifie. But how is theyr maner when they would come? Firste they put stiffe and strong sticks to make the foundation of their nestes, and then the safte ones aboue, then when that they can get no durt, & which they vse in stede of mortar in their buildings, they flie to some water or Riuer, and there bath themselves till that they be wette, then they take dust, which they temper with the water, and then daube the stickes, and so make their nestes rounde compasse and euen, not squared, knowing it better for to defend their yong ones from the lurkings

Industrie
of Svval-
lovves.

C. liij.

of

The rule of the vvorlde.

of beastes. But what is the sleight or cunning in little beastes: is it not a wonderful thing of nature, euen the working of Spinners or Spiders, vnto whome, women and maidens are disciples, and haue learned of them how to spinne, and to Fishers to make their nets, but they haue a much better grace, and more greater aduantage in their industries, for there is no knots in their workings, nor wast, for all proceedeth from their little bodies, and they part their labor gentely: But women and maidens, they spinne and make threads for linnen and also wollen cloth, & the husband seeketh his and their liuing otherwise, and is watching and following the beastes for to catch them and intrap them in his nets. But the Spider although his bodie be little greater than a wease, notwithstanding, he hath suche industrie and liuelynesse, that sometime he taketh great flies and little Lezardes in his nets, and also obserueth so wel the time to chase, that he seemeth to be an Astrologian. He is contrary to vs that tary for faire weather, but he chaseth when
the

The rule of the vvorlde.

the time is darke and cloudie, which is vnto vs a foreshewing of raine, as Aristotle writeth in his hystorie of beastes.

Aristo.

Plinie.

But who maruelleth not at the miraculous aduenture of a Crowe, the whiche Plutarch writeth to haue scene in Asia, oppressed with thirst, and seeking for water, did perceyue a bucket in a Well, the which he filled with stones to make the water to rise vp to the brimme, that he might come by it.

Aelian of
the crowv.

In like case a dog being in a shippe, being oppressed with thirst, in the absence of the Mariners did put stones in a pottle wherein was oyle, for to come by it more easely. But who had taught this beaste this secrete philosophie, that the lightest things will rise vp when the weightiest things are vnder? If we wil consider and weigh the wisdom and prudence of humaines, we shall finde that little beastes that we daile treade vnder our fete, in such matters, do surpasse men, and it seemeth that eche of them hath some naturall vertue in their affections, in wisdom, strength, cowardise, clemencie, rigour,

Plutarch.

The rule of the vvorlde.

goz, discipline & erudition, for they know one another, they discern among themselves, they provide for things necessary, flee euil, and eschew danger, they do many times deceyue men, and houreth by that they live by, the which being attentively considered by many auncient Philosophers, haue not bene ashamed to dispute, & to stand in doubt whether brute beastes be partakers of reason.

Leaue we Physicke, Diet, Chirurgery, and other Melancholike disciplines, by the which we haue proued, that beastes haue knowledge, also in some pointes they haue instructed men. And let vs seeke in beastes. things more pleasant, as is Musicke, for to satisfie those which will not reade the works of others, if that there be not something that doeth flatter their senses, and reuiue their spirits, to the noyse of vanitie. But what man is there, be he neuer so blockish or dull spirited, that doth not maruel, and that is not rauished with an vnspcakable delectation, hearing & melodie that procedeth from the Nightingale, and howe suche a shrill and harmonickall voice

The rule of the vvorlde.

voice may issue out of so little a trunke:
Furthermoze he doeth perscuer so obsti-
nately in his song, that his life shal sooner
fayle than his voyce, by such sorte that it
seemeth that he hath bene instructed of
some master Musition to sing in musick: P. Belan
for he counterfeitteth now the Meane, in in his Hi-
continent the Base, then the Treble, and storie of
then the Countertenor, and after being Birdes.
wery with tuning, he counterfeitteth hys
voice and notes, and seemeth but another
birde that singeth a plaine song, then
sodenlye he rowleth it out with such an
infinite of melodious passages, that it ra-
uiseth the spirites euen to the heauens,
not only of men, but also of other small
birdes, the which he charmeth and stateth
by his voyce, and causeth them by his
sweete voyce to harken to him, and to as-
saye to counterfeite him, and to get part
of his melodie. And furthermoze, the
Nightingale wil instruct his yong ones,
mouoking them to the like harmonie,
teaching them to obserue the like tunes,
to conduct them with the like breath, some
in length, other shorte, then to courbe the
notes

The rule of the vvorlde.

notes whole, sodenly to chaunge them
faintings, to transforme his voyce in
manye sortes, that there is no human
creature that can counterfeite him,
though Aristophanes a Græke Autho
in his Comedie of the songs of birds, ha
employed al the might of his spirit, thi
king to imitate him in certaine point
the which beyng maruelled at by Dem
critus, after that he had bene many ye
res auditoꝝ to the Nightingale, and to
ther birdes, confesseth publikely that
Swannes and the Nightingale ha
learned Musicke to men, and that all
passages and tunes in Musicke, are
certaine notes that men haue taken fro
birdes. For thys cause it is that the wy
Salomon knowing how much beastes
passe vs in many things, hath sent be
their schooles & vniuersities, when that
sayth in his Prouerbes: There are fou
little things in the earth, notwithstanding
they are wiser thā y wise. The Ant
is a little kind, and yet prouideth foode
Sommer against Winter. The Cunn
which is a kynde not greate, make the

Prouer. 13.

The rule of the vvorlde.

houses in the earth. The Grasshoppers
which haue no king, and notwithstanding
they go by bandes. The Spider or Flie,
whome you may take with your handes,
and yet remayneth in kings places. It
is a thing almost incredible in these little
Antes, to carie so waightie a burthen,
with suche an extreme diligence, and to
obserue suche an order among them, to
parte a corne in the middelt, for to carie
it more easily into their caues, and if the
corne be wet wpth the raine, then they
drie it on a sunnie daye in the sunne. But
with what industrie do they make theyr
little holes, of the which the comming in
is not straight, for feare that other beasts
come not in, but is crooked with manye
turnings, and many darke pathes, which
render into thre places: the one, where
as they kepe their Parliament, and asse-
ble in counsell, the other, whereas they
put their prouision for all the yeare, and
the thirde (as writeth Plutarch) is y place
where as they burie the dead, for it is cer-
taine, as the learned haue written, that
they kepe y right vse of Funerals. Ther-

fore

Arist. lib.

2. cap. 30.

& Plinie.

The rule of the vvorlde.

foze this Philosophie of King Salome
is not vnprofitable. By the which, vnder
the similitude and shew of these little be-
stes, he woulde haue vs to flie ydlenesse
the mother and nourisher of all other vi-
ces. The which hath alway bene obserued
in the Primatiue Church: Where it was
ordeined, that euerie one shoulde liue
their owne laboz, for feare the fowles of
the aire, and beastes should consume vni-
profitably the goods of y^e earth. The which
also the aunciet Romanes kept straight
lye, as writeth Cicero in hys booke of
Lawes, wherein he affirmeth, y^e in times
past, no Romane durst go by the streets
if that he bare not a shew whereon he di-
line, to the ende that it might be knowen
that he liued of his owne laboz, and not by
the sweate of others. In consideration
therof the Consul did carie a Battell and
before him: the Priestes a hat, in y^e manner
of a coyfe: the Tribunes a Pace: the Censors
a sworde: the Taylers a payze of
sheeres: the Smithes a hammer: the Stew-
rators a booke, not permitting that those
that were maisters of sciences should be
Scholers

The rule of the vvorlde.

scholars of vices. In such sorte that Marcus Aurelius in making mention of the auncient diligence of the Romanes, w^{ri}teth that they did also employ and wyth such a zeale their labo^{rs} & trauailes, that in Rome could not be found an ydle person, to carie a letter ij. o². iij. dayes iourney. The which maye make vs blushe for shame, that p^{ro}fesse Ch^{ri}st, for if all the bagabondes and ydle persons were chased and d^{ri}uen out of towne and Cities, we shoulde not haue so many as we now haue. If we our selues would exactly consider al the things that God hath created, we shall finde that man onely resteth in idlenesse. For so much more as things are created more excellent and perfect, so hath GOD giuen them more greater trauaile. Beholde the Sunne, whiche moueth continually: and holwe that the Moone is neuer stayde. The Skie and the Planets are euer mouing: the fier can not be without making some worke. The Cloudes neuer cease remouing, the waters, floudes and fountaines trauell continuallye, the earth is neuer in rest, she bringeth

A marue-
lous dili-
gence of
the Ro-
manes.

The rule of the vvorlde.

bringeth forth naturally, hearbes, plants
and other fruites, for to nourishe as wel
men as beasts. Therfore if we will con
sider all things, we shall find that nature
neuer ceaseth traueling. Therfore to con
clude, there is nothing more pestilent to
a common weale, than ydlenesse, for she
alwaies inuenteth some mischiefe for the
corruption of our humanitie, in such sort
that we maye esteeme these idle persons
more miserable than brute beasts: of the
whych, some of them as the Dren, gyve
their hydes to make shooes, their flesh to
eate, & their strenght to laboꝝ the ground
and the innocent sheepe giueth his fleec
to make cloth, his flesh for to nourish be
his skinne profitable for to make many
things, but man is idle, and profiteth no
thing, sauing only to offende God, slaun
der the innocent, and eate the breade of
others laboꝝ. We maye then knowe by
these things before wꝛitten, what libera
litie nature hath vsed towards beasts
whō she hath so much fauored, & men are
constrained to follow their maners, and
condicions and offices, so well ruled and
ordeined

The rule of the vvorlde.

ordelined . But who is that murtherer
that is so muche enimie of nature , or so
greedy of humain bloud, that wil not mo-
derate hys ardent desier (in steaking or
killing) whē that he considereth that there
is no beast how brutish soeuer he be , that
will kill or murther anye of his kinde ?
Where is that childe so vngratefull to-
wardes his Parents , but that maye be
moued with pitie, when that he seeth that
the yong Storkes nourish their parents
in their age, and minister vnto them their
necessities , considering that good that
they haue receyued of them in their
youth , and that they are the Authoꝝ of
their being ? And yet Aelian addeth
things moze sfraciger to read, but much
moze harder to beleue : that the yong
ones beare such a zelous loue towardes
their old parentes , that if so be that they
haue no fode readye for to sustaine them
with , they will vomit that whiche they
haue eaten the daye before , to giue vnto
them, for feare they shoulde die , and su-
staine them therewith, till that they haue
sought fode . But where is that father or

D.J.

mother

The rule of the vvorldē.

ai. 9. 1. 36
mother; so cruell, that dare cast of their
fruite, or intreate them cruelly, considering that y^e Dolphin is such a zelous protector of hir yong ones, that if it chaunce any of them to be takē of fishermen, they will not forsake them, but followeth thē so extremely, that they will let thēselues y^e rather to be taken, than to forsake their fruite: which is not onely peculiar in the Dolphin, but also in another fish named Glaucus, which are about Marcellis, the which although she be not so sociable & priuy to man as the other, yet she hath hir yong ones in such fauor, y^e when she seeth men or any other to effray thē, she swalloweth them down into hir belly aline, & when she perceyueth y^e daūger to be past, she doth vomit thē again whole & sound in y^e water, without doing thē any harme, y^e which is a thing almost vncredible y^e this fish shuld so loue hir yong ones y^e she had rather suffer harme, thā that they should be hurt. Who is it therfore that wold not patiently endure pouertie, if she chaunce or happen to come, if he wil cōtemplate y^e nature of the fish called Polypus, whiche

The rule of the vvorlde.

is a drie kind, feeling hir self oppressed wth hūger, & seeing that nourishment faileth, wil eat y^e brayn of hir armes, being assured y^e they wil grow againe. What mā is he so fearful, that wil not be cōforted wth he seeth y^e pangs of death, although it be terrible, if he diligently consider how the Swannes sing, when they seele the laste ende, although they haue no hope of another life to come. There is no father so unnaturall to his childe, that he will defraude him of his right enheritance to aduantage a straunger, if he take regarde to the order that the Swallowe kepeth in the nourishing of hir yong ones, who as writeth Aelian in his Greeke Historie, treating of beastes, obserueth and kepeth a iust order in the distribution of their fode, and soz that she cannot bring all at a time, she goeth oftē times to seke fode, and violateth in no poynt the right of the firste bozne, soz he that is first bozne, is the first serued, the seconde bozne, is second serued, and so following in order, without defrauding any of them of their right. Which is the occasion that an In-

D. G.

dian

The Polipus
vill eat himself
if she
wat fode,

Aelian's

The rule of the yvorlde.

Prudency
of the
Cuckow.

dian Philosopher named Diphileus, after that he had weighed vprightly the maner and facion of this little fowle, in giuing meat to hir yong ones, crieth out saying: y this great work, maistres dame nature had graued certaine lawes and orders in beastes, whiche ought to be examles to men, howe to conduct the estate of theyr life. In like maner, there is no man, but that maye receyue some doctrine of the prudencie of the Cuckowe, the which is reputed wise among all others (although that we do abuse and hate them) who by a certaine naturall prudencie that they haue, know their infirmitie, that by their excessiue colde nature they can not coue their egges, neyther yet they make them any nest, but they haue the industrie to espie where other Birdes make their nestes, and there layth hir egges, and leaue them secretlye (knowing) for that they be like others, they shall be hatched and brought vp: the whyche is a verpe Myro: or glasse, sayth Fulgentius, for fathers being men of small faculties, and haue manye children, that they shoulde

p201

The rule of the vvorlde.

prouide for them maisters, to this ende,
that for default not to haue bene main-
tained in their youth, be faine to begge
and to laboꝝ in their age, when as they
should rest. Moreouer, what seruaunt is
he, be he neuer so sturdie or stout, that is
not moued, considering the gentillitie
and noblenesse of the horse, whose heart
is so highly set, that for to die he will not
leauē his maister in daunger, but hath
such fiercenesse, which prodigally nature
hath giuen him, by the which we may see
him like a thunder breake the pꝛease of
the men of warre, murther and kill those
that let him in his waye: and finally ne-
uer to cease trauelling, till the victorie be
had. And if men may take example in the
fidelitie of a horse, yet that is nothing in
regarde to that which we daily see in our
dogges (who knowing their maisters) wil
flatter them, cherish and be ielous of the,
following them through the world, kno-
wing aboue all others him that nour-
isheth them, and they are such faithfull ke-
pers of their maisters goods, that for to
die they will not let it be stollen. In con-

The ex-
cellencie
& noble-
nesse of
the horse.

D.ij.

firma

The rule of the vvorlde.

firmation whereof I wil bring forth an
example recited by Plutarch, and manye
other Greeke and Latine Authoꝝs woꝝ-
thy of credence, which shalbe sufficient to
giue feare to murtherers, bloudshedders,
and others which make such good cheape
of humaine bloude: whose doings, oure
Lorde God doeth so abhorre, that he per-
mitterh brute beastes to erecute his iu-
stice, as it is most euidently manifested by
this Historie following.

A storie
vvorthie
of memo-
rye, of a
dogge.

The Elders that haue wꝛitten of the
nature of beastes, make mention of a
King named Pyrrhus, the whiche mar-
ching on a daye with his armie, came by
a dog which stode by his maisters deade
bodie in a hie waye, and after that he had
behelde a while this pitifull spectacle, he
was aduertised by certain country men,
that that was the thirde daye, that this
poore beast had kept the dead bodie, with-
out any meate. For the which occasion,
the King commaunded the dead bodie to
be buried, and that the dog for his fayth-
fulnesse shoulde be nourished and inter-
tained in his Court, and certaine dayes
after,

The rule of the vvorlde.

after, he made inquisition of the murder, but he could know nothing thereof. It chaunced not long after, that his men of warre made their muster before him, that he might see their order. The dog of whom was made mention, was alwayes with the king, and remayned verie sadde and heauie, till those passed by that had slaine his maister: then with a maruelous furie he ran against them, and wold haue bitten them, howling most pitifully, turning him to king Pyrrhus, and beholding him most attentiuely, seeming as though he woulde haue asked iustice: which was the occasion that the king and all the assistants did suspect the murder to be committed by those, in such sort that by these coniectures, they were examined, conuincd, and punished according to their desertes. A thing miraclous, wherin God doth shew himself a iust and righteous Iudge in his iudgements, and that he hath murderers in so great detestation that shew humane bloud, that he permitteth brute beastes to accuse them and shew them their vices. I might here

Dilig.

bring

The rule of the vvorld.

bying an infinite number of examples as well Ecclesiasticall as prophane, by the which it is evidently shewed, that in the contemplation of beastes, there maye be found an harmonious Philosophie, as well morall as naturall. For considering their maners and actions, so well ordeyned according to the vse of nature, theyr iustice, temperature, fortitude and behauiour, in the administration of their sinall publike weales, their continencie to the workes of nature, wyth certaine other partes of vertue that they exercise: by the diligent consideration of which, man may enter into his owne conscience and aduise, as being ouercome of those in many things, and considering his miserie and pitifull Metamorphose, and howe he both degenerate from his excellency and dignitie, he is moued to abhorre his life, finding himselfe inferiour to those whome he ought to excell, as much as he passeth the in honoz and dignitie. For this cause our Sauour Chrysse calleth the Scribes and Phariseys, in Saint Mathewe, the children of wrath. And that Esaye repro-
uing

• The rule of the vvorlde.

ning & children of Israell of their ingra-
titude towardes God, sheweth them by
example, that the Oxe and the Asse know
their masters Crib, but Israell knoweth
not his Lorde God. Also we are admoni-
shed by the histoꝝ of the herde of Swine
(which by the permission of God were
bered of the Diuell) that those that con- Against
sume their life in deliciousnesse, as a the Epi-
great manye Belligods that raigne thys curians.
daye in the world, and lead a coꝝrupt life,
shall one day be made a pray for Diuels.
Foꝝ seing they wil not be the temple and
house of God, and habitation of the holy
ghost, they muste needes be the mansion
of Diuels. Suche Hogges are those that
make their Paradise in this worlde, and
that dissemble their vices, the which they
see with their eyes, and touch with theyꝝ
fingers, foꝝ feare that they haue to leese
the earthly riches, their offices, benefi-
ces, prebendaries and dignities, foꝝ feare
to be depꝛiued from their carnall lustes.
Suche Swine are flatterers, that all the
time of their liues do no other thing but
keepe Princes in their erroꝝ, and that
haue

The rule of the vvorlde.

haue foꝛ the first article of their faith, that there is no God but their bellye, foꝛ all their religion is conuerted to carnall libertie. As touching the lawe of Iesus Christ, it is too thornishe, they will none of it, they will not drinke of his cup, the drinke seemeth to them too bitter: they must haue a Iesus Christ arraigned in velvet, more swete, more softe, more amiable, and more delicate. They can not away with the sharprisse of S. Iohn Baptist, they seeke foꝛ the Courtes of Kings, and the pompes of the worlde, and they haue no other pleasures in this worlde, but to thinke how they maye liue easily. They maye well foꝛ a while cloke and disguise their iniquity, but one day it shal be discovered, befoꝛe the face and throne of God, as Dauid doth well vnderstand, when he sayth, whither shall I goe then from thy spirite, oꝛ whither shall I goe from thy pꝛesence, if I climbe vp to heauen, thou art there, if I goe downe to hell, thou art there also, if I take the wings of the morning, and remaine in the uttermost parts of the sea, euen there also shal thy

Psal. 139.

The rule of the vvorlde.

thy hand lead me, and thy right hand shal holde me. If I say peradventure the darknesse shall couer me, then shall my night be turned to daye, yea the darknesse is no darknesse with thee, but the night is as cleare as the day, he that made the Eare, shall not he heare: he that made the eye, shall not he see and consider: Therefore to conclude, it is great hozroz and abhominacion, that man whiche is but a miserable worme of the earth, that maye scant creepe, without the hope of eternall life, and is the most miserable of all creatures, how that he dare repugne against the order of nature, and his owne office, in which al other creatures remaine, and also how he dare rise against God, which in a moment maye consume him. But who is it that doth not maruell at the forgetfulnesse of man, that alone dare resist the Lord God, vnto whom all other creatures, heaue, earth, sea, starres, planets, all Elementes, beastes, fowles, fishes, angels and diuels do obey.

Thus endeth the first booke.

The

The second booke..



The Author be-
ginneth
to disco-
uer more
profoud-
ly the hu-
maine
miseries.

Hippo.in
his booke
of infant-
ments.

We haue here in thys
first booke conferred man
with the beasts, and shew-
ed that he neede not mag-
nifie and exalte him selfe
aboue them, considering
that he is inferior to the in many things.
Having therefore this light foundation,
and figured certaine things of the mis-
eries of man, there resteth following, our
discourse, to penetrate more further,
and to continue this pitifull tragedie of
the life of man, beginning at his gene-
ration and production, then discovering
throughout all ages, and particulars of
his life, till we haue brought him to his
sepulcher, which is the ende of all things.
But first, let vs see of what seede he is in-
gendred, only of corruption and infecti-
on. What is the place of his birth, but
only a foule and filthy dungeon? Howe
long is he in the womb of his mother; be-
fore he be like any thing than a vile lump
of flesh, in such sort that when the wombe
bath

The rule of the vvorld.

hath retained and taken both séedes, and heated by the naturall heate, it createth a little thin skin, almost like to that which is next to the shell of an egge, that it is like nothing but an egge, layde out of tyme, then certaine days after, the spirits and the bloud mingled together, begin to boyle in such sorte, that there riseth thrée bladders like to bowels that float in a ryuer, which are the places wherein is formed the thrée most noble parts of this superbious beast, the Liuer, the Heart, and the braynes, which is the most excellent parte of this worke, the seidge of all the functions, the true fountaine of feeling, the mouing of the most mightiest pallace of intelligence and memorie, the right arche of reason. If we consider likewise by their order, the creation of all other parts, and how they be formed, and howe the childe being in the mothers wombe, beginneth to make water by the conduct of the spauell, and how the water is receiued in a little skin or bladder, separated from the childe, ordeyned of nature to that office, and howe he hath no pur

Praise of
the brains
Hippoc.

N. Dehā-
pas in the
contem-
plation of
nature.

The rule of the vvorld.

purgings by the fundement, for that he receiueth no sustenance by the mouthe, and that the bowels and stomacke doeth not yet his office, by the whiche meanes nothing is transported into the lower partes. And holwe that the sixe first dayes he is as milke, the nine dayes following, bloude, the other twelue days after, flesh, and the eightene dayes that followe, the soule is inclosed. I know not therefore so Diamond a heart which is not moued & rauhished with great admiration to contemplate things so pitiful & straunge. And yet this that we haue spoken, is very littel, if we wil consider more neare the things that follow, who is it that will not marvel, considering in what maner he is nourished, and with what guiding, without hauing the vse of the mouth, vntill he be borne into the world, then how much his nature is tender, frayle and weake, in suche sort, that if the mother be neuer so little hurt or smitten, if she smell & smoke of a candell snuffe, it is enough to kill the fruit in hir wombe. The which hath caused Plinie to bewaile our humaine calamities

The rule of the vvorlde.

nities, saying, I am ashamed to consider how fraile the beginning is of him that tameth all beasts, seeing that oftentimes the smell of a snuffe of candell ouercometh the mother. But whilst he is in the wombe of his mother, with what fode is he nourished, what p̄seruations hath nature p̄pared for him? If that his creation hath seemed vnto vs straunge, no doubt his sustentation will rauish vs in more greate admiration, seeing that he is a substance of bloud, and instrument of his mother. The which is so detestable and vncleane, that I can not withoute great horror rehearse that which the Philosophers and Physicions haue written, that haue treated of the secrets of nature. Those therefore that are curious of such things, let them reade Plinie, which hath written thereof in his naturall historie. 7. booke. And after that he hath bene long substance of this venim, and that he is formed & becommeth in quantity sufficient, seeking therefore for more greater nourishment, & that he cannot receyue by the Nauell so much as is needefull, by greate paine

The rule of the vvorlde.

The violence that a childe doth to nature vvhen his nine monethes are accomplished.

Diuerse appetites of vvome vvith childe.

paine he doeth assay to seeke sustenance, which is the occasion that he moueth and breaketh the panicles & sustainements, that he hath alwayes had till that tyme, then the wombe feeling it self pained, will keepe him no longer in, but seeketh meanes to bring him forth, and therefore it openeth, & by the said opening, the childe feeling the aire, followeth to come forth, and straineth more and more to draw in to the world, and to enter into the light therof, not without great violent dolors and offence of his tender and delicate bodie. But during the nine monethes how great paine and torment doeth the poore mother suffer and beare: Without putting in coumpt some that during the time that they be great, leese their appetite, and couet to eate humaine fleshe, in such sort that we reade in some histories that the poore husbandes haue bene constrained to depart and absent themselves, others haue desired to eate ashes, hott burning coales, and other like things according as the humors broken and depraued, abound in their bodie. Furthermore what

The rule of the vworld.

What anguifhe and paine the poore mothers suffer in their childings, and what daunger they are in, it is manifest, sometimes there are children that come forth their arms first, & others their fete first, others their knees first, and others overthwart. But that which is more cruell, and that we cannot apprehend without horroz, is, that sometimes it is force to cal Chirurgians, Mediciners and Barbers, in fteede of wife Matrons and Midwives, to difmember the children and pull them out by pieces, and sometime it behoueth to open the poore innocent mother aliuie, and put yron toles in hir bodie, yea to murther hir for to haue hir fruite: some children are borne so monster like and deformed, that they are not like men, but abhominable monsters: some are borne with .ij. heades, and foure legges, as one which was fene in the Citie of Paris, whilst this booke was a making, others cleping together, as hath bene fene in Fraunce, and in other places. Two women children were

C. i.

borne

The mi-
serie of
poore mo-
thers in
their child-
dings.

The rule of the vworld.

**Mōstrous
childings.**

borne ioyned together by the shoulders,
after the one had liued a certaine time,
died and infected the other. Polydorus
writeth, that befoze that Hannibal had
chased Marcellus, that a womā brought
forth a childe, hauing the heade like an
Eliphant, another hauing foure fete
like a beast. The sage Historians doe
write, that a Courtisan of Rome, in the
yeare of grace, five hundredeth and eigh-
tene, bare a child halfe a beast & halfe a
man. Those that haue written the Indi-
an histories, do testifie for a suretie, that
there are at this present, children halfe
beastes, by the occasion of certaine bru-
tish men that are there. Some there are
that are borne blinde, others deafe, o-
thers dumbe, and others there are born
lame of their limmes, for whō their pa-
rents are sorrowfull. In such sort that if
we consider attentiuely all the misery
of our natiuitie, we shall finde the olde
Prouerbe true, which sayth, that we are
concepued in filth & vncleennesse, borne
in sinne and care, and nourished wth
paine

The rule of the vworld.

paine and labor. Here therfore you may see the first action of the tragedie of the life of humaines. Here you may see his life and gouernement, whilst he is enclosed in his mothers wombe. Well, this prisoner being once come forth of this his maternall prison, let vs consider what he is, being vpon the earth. What: is he any other thing than the similitude of a poore worme that cometh out of the earth, with what clothing is he couered, making his most glorious entrie into the pallace of this world: only with bloud, in the which he is bathed and couered, whiche is nothing els but the image and figure of sinne, which by the bloud is signified in Scripture. O grieuous necessitie, O cruell and miserable condition, that before this creature hath sinned, he is bond and seruant of sin. This is the bitter grape, of y^e which speaketh the Prophet Ieremie, that our fathers did eate, and their children had yet their teeth set on edge, by the which is presented the originall sinne. What

The rule of the vworld.

Is the first song that man singeth, coming into this worlde, onely wepings, teares, and bewaylings, which are as messengers and foreshewers of his calamities to come, the which because he cannot shewe by wordes, he witnesseth by teares and cries. And notwithstanding, here is y beginning of Monarchs, Kinges, Princes, Emperors and others, that rise in dignities in this worlde. The worme be he neuer so little, as soone as nature hath brought it out of the earth, beginneth to craule and creepe, and to seke pasture. The little Chicke as soone as he is out of the shell, is found cleane, and needeth not to be washed as man, he runneth after the Hen, and knoweth when he is called he pecketh and eateth, he feareth the Kite, without prouing before hir malice, he fleeth the daunger, onely guided by nature. But consider man, as soone as he is in the worlde, is a little fearefull monster, & lump of flesh, which will let himself be eaten of other beasts, if he be not seene to, or die for hunger before

The rule of the vworld.

before he can gripe his mothers bzeast,
and will asſone eate popſon as any good
meat, before he can diſcerne the good fro
the euill : if he be left in his cradell , he
will be ſtiffeled in his owne dounge oz
filth, and is ſo vnable , that he cannot
caſte out his owne dounge , and yet the
little birdes of the aire, and beaſtes can
doe it . Beholde here the perfumes and
ſweete ſauors , with the whiche nature
hath embalmed man , and decked him
that maketh ſo great brag of Hercules,
& that nameth himſelfe chiefe head of al
other creatures . This miſerable crea-
ture being once plunged in the gulfe of
miſeries , it behoueth him to haue nou-
riſhment and clothing, ſoꝛ to comforte
the infirmitie of his nature . This office
is appointed ſoꝛ mothers , in considera-
tion whereof , nature hath giuen them
breaſts, which are like little bottels, be-
ry proper to that effect. But how many
mothers are there at this preſent, oz ſoꝛ
to ſpeake the truth , cruell ſtepmothers,
vnto whom it ſufficeth onely , to bring
C.iiij. the

The mi-
serie of
man that
is nour-
iſhed by
another
than his
mother.

Miſery of
man in
his nour-
ture.

The rule of the vworld.

the children into this world, and for that they wil not take a little paines to nourish them, they send them to sorrowfull villages, for to be nourished of straunge and vnknown nurses, which often times do chaunge them, and bring home others. Also they will be lesse ashamed to holde a little dog in their armes, than the fruit that they haue ingendred. The which practise is not in beastes, be they neuer so brutish, for they neuer put their yong ones, in the keeping of others, though nature giue them neuer so many, but they nourish them themselves, and are suche zelous protectors of they yong ones, that they keepe them alwayes in their armes, til such time as they can auoide daunger. And that which is more to be maruelled at, there riseth a certain gelousie betwene the male and the female, who shalbe the keeper, and for that intent they quarrell together, and fight one with another. The whiche maye be seene not only in the Apes and others, but also in Beares, whiche of their nature

The Apes

The rule of the vworld,

ture are fierce and cruell, and yet they haue so greate affection to their yong ones, that they are not only content to nourishe them with their milke, but so soone as they are brought forth, hauing almost no forme nor facion, they licke them and pullyshe them to make them more perfect. Likewise the little Birds, who although they haue five or six vn- der their wings, and hauyng neyther milke, grayne, nor other seede for their sustenance, notwithstanding they spare neither Arte nor diligence, wherewyth nature hath endued them for their nourishment. It is therefore a true witnesse of humaine miserie, seeing that man be- ginneeth so soone to be depriued of that which to him is due, by iust right of na- ture, being forced to sucke the milke of a straunge woman, yea, and many times of such a one, as maye be founde best cheape, what corruption or defoymitie so euer she haue. The which many times is so contagious vnto the children, that it were better for them to be nourished

An exam-
ple for fa-
thers and
mothers.

The rule of the vworld.

of some bzute beast in the wildernesse,
than to be put into the mercie of suche
nurses, for not onely the bodye remay-
neth infected and marred, as by antiqui-
tie, the experience hathe bene in Titus,
sonne to Vespasian, and many others,
the which as writeth Lampridus, was
all the dayes of his life subiect to infir-
mities and sicknesses, for that he was
nourshed of one subiect to sicknesse. But
that worse is, when that there remay-
neth some spot or crime in the soules of
this vicious nourling, as Dion y greke
writeth, in the seconde booke of Cefars,
when he maketh mention of Caligula,
the fourth Emperour of Rome, the cru-
elties and infamies of whome, was not
imputed to father or mother, but to the
nurse that gaue him sucke, the which be-
ing cruell or barbarous of hir selfe, rub-
bed the endes of hir breasts with bloud,
causing the childe, to whome she gaue
milke, to sucke them. The which thing
was afterward so well practised of him,
that he did not only commit an infinite
number

The rule of the vworld.

number of murthers , but he lycked
hys sworde and hys dagger wyth hys
tounge , beyng bathed and stained with
bloud, and wished that al the world had
but one head , to the ende that with one
blow he might beheade them and raigne
alone vpon the earth . Seing then that
the childe hath not felt oz suffered sorow
enough in his mothers wombe, as sone
as he is bozne, there is prepared for him
new sorow, by the ingratitude of mo-
thers, which are so delicate and tender
themselues , that they will not nourish
them, but cause them to sucke the milke
of those that oftentimes chaunge their
fruite, oz els feede them with milke vici-
ous and depraved, by the which meanes
in processe of time there riseth a number
of diseases , as the Pore , the Leprosie,
and other like, as many Physitions haue
declared, to the great hurt of poore chil-
dren , and continuall infamie of their
mothers, for this is of a truth, that if the
nurse be frowarde , oz subiect to drun-
kenesse, oz otherwise of manners depra-
ued,

The vn-
credible
crueltie of
Caligula.

The rule of the vworld.

Cardan
in his
booke De
subtili-
tate,

ned, the childe shall be frowarde, not by the receiuing of the milke, but with oft looking vpon them, if she be a drunkerd, she will cause the childe to be the like, as it is read in the life of the Emperoz Tiberius, who was a great drunkerd, for that the nurse that gaue him sucke, did not only drinke vnm easurably, but also she gaue the childe soppes tempered in wine. Here you may see, that the nurses haue so much power, as to reforme the maners and bodie of y^e childe. So that if she be sickly, she rendreth the childe sicklye, if she be wicked, she causeth the childe also to be wicked. Leane we him therefore in the protection and keeping of his nurse. In howe many daungers is he wrapped, whilst that he is a nursing, what paine and displeasure haue they, which in the mean time haue the charge of them, some will crie all the night long, so that their nurses can take no rest, some when they can scant go, will fall and breake their faces, and their lims, so that many times there is
sæne

The rule of the vworld.

ſeene manye woundes and ſozes aboute
them, without putting in coumpt many
diseases, which they take of the corruptions
of their parents. But who is not a-
ffonied, to ſee the fantaſſical workings
of this little childe, the which for y^e moſt
part ceaſeth not to dabble in the water,
like a little frog, maketh little houſes of
earth, counterfeiteth the horſman in ri-
ding on a little ſticke, runneth after
dogs and cats, wil be angry with ſome,
and pleaſed with others, who woulde
thinke that ſuch a miſerable creature ſo
vile and abiect, being couered with ſo
manye maledictions, by ſucceſſion
of time woulde be come ſo proude and
loſtie. The which being profoundly con-
ſidered by the tragicall Poet Euripides
writeth after this ſort.

*The birth of children we may lament & weepe,
For to be borne in miſerie ſo deepe.*

*Which being deade, they muſt be laid in graue,
With ſobs & teares, this doth our nature craue,
Wherefore ſerueth life alwayes poſſeſt with paine
Or light to them, whom nature doth diſdaine?*

But

The rule of the vworld.

Roland
Peter in
the tradu-
ction of
bookes of
the na-
ture of
man.

But much moze worthily, and with an
other zeale, the great celestiaall Prophet
Job made the like complaint, when he
had his rigorous combats or reasonings
with God, saying :

*Remember Lord how thou hast made me weak,
Euen as a Potter hath made an earthen pot,
The which he may transforme and also breake,
And turned me to cruds like Cheese I wot,
Thou hast also turned me like to milke,
Clade eke with skin, with members compassed,
With bones and sinewes, and flesh as soft as silk,
Replenished with life, and wit established,
So that I liue vnder thy godly scope,
where thou doest nourish me to a more better hope.*

If then the great Prophet Ieremie
hath bewailed by great compassion the
common weale, being captiue in Babil-
lon, and if Anchises hath lamented the
destruction of Troie, the Consul Mar-
cellus the citie of Siracusa when he sawe
it on fier, and Salust the corruption of
Rome: We may wel with so many men
of fame bewaile the miserable entrie
that man maketh into this worlde, bys
aduauces

The rule of the vworld.

adnauncement, and perillous conuersa-
tion, & his sorrowfull and strong depar-
ture, which being profoundly considered
by the Prophet Esaye doth bewaile his
birth, and murmureth against his knees
that helde him vp, and also the breasts
that gaue him suck. Likewise, the Pro-
phet Ieremie being pricked with the
like spirite, and considering that man
is made of the mould of the earth, con-
ceyued in sinne, borne in payne, and at
the last made a praye for wormes, doeth
wishe that his mothers wombe had ser-
ued for his tombe. But let vs take a lit-
tle heede at the most excellent anotomie
that the holie Prophet Job maketh, whē
he sayth: Man that is born of a woman
hath but a short time to liue, and is full
of miserie, he commeth vp and is cutte
downe like a flower, he flieth as it were
a shadowe, and neuer continueth in one
state. Now let vs gather somewhat out
of these wordes, and lay the weight and
authoritie to eche one of his sentences,
and we shall find that all the heathenish

Esay.ix.

Iere.xx.

Iob.xiii.

Philosophie

The rule of the vworld.

Philosophie is but dreames and smoke,
to the regarde of that of the spirite of
God, when that he will enstruct man to
humble and knowe himselfe, as appea-
reth, when that he calleth him (mā born
of a woman) hath he saide that without a
cause: no, for among all the creatures
whome God hath created, there is not
one more subiect to miseries and infir-
mities than a woman, especiallve those
that are fruitfull, for they haue scant a
monethes rest in a whole yere, but that
they are continually overcome with so-
row and feare. Then he sayth (having a
short time to liue) what is more shorter
than the life of mā, vnto whom in stop-
ping his nose and his mouth, the life is
gone, for his life is nothing but a little
blaste of winde inclosed therein. The
which being considered by Theophra-
stus, and manye others, murmured a-
gainst nature, whiche had giuen the be-
nesite of long life to Hartes, Rauens,
and other foules, and beastes, vnto who
the life brought no profit, and vnto mā,
King

A com-
plaint of
Theo-
phrastus,
for that
the life of

The rule of the vworld.

King of all things vpon earth, hath ge^uen so short life, althoughe he knoweth longer howe to employe his time, and yet the little time that he hath, is shortned by sleepes, dreams, angers, cares, and other indignations, in suche sorte that if we shoulde reckon al, there resteth nothing lesse than life. Then the Prophet compareth man to a shadowe, what is thys shadowe: anye other thing than an outward shew, that deceiueth the sight of man, a phancie, a false figure, without substance, the which sometimes seemeth to be greate, and incontinently little. Euen so it is wyth man, the whiche sometimes seemeth to be somewhat, and neuerthelesse, of himselfe is nothing. For whē that he is elected most highest, and when that he is in the highest degree of hono^r, then sodenly he perisheth, so that no man knoweth where he is become, no moze than a shadowe when the night is come, and to him it chaunceth as the Prophet David sayth: I haue seen the wicked, mightie and flourishing as the

The rule of the vworld.

the greene Bay, and I haue passed by,
and he was gone. I haue sought him,
but he was not to be found.

We haue here shewed as much as is
possible, by howe many perillous daun-
gers man hath his first comming forth
into this worlde. Nowe therfore let vs
consider a little, what he is when he
is spröge vp, let vs see whether that there
is any end of his miseries. But if we be
equitable Iudges, we shal finde that ra-
ther he doth encrease his miseries, for it
is the season wherein nature doth reare
agaynst him a more furious combat,
his bloud beginneth to rise, the flesh pro-
uoketh him to his owne pleasure, the
sensualitie doth lead him, the malicious
worlde espieth him, the diuell tempteth
him, so that it is impossible, but that he
which is assailed with so manye vices, &
succoured of none, in the ende is discom-
fited and ouercome, for in the bodey in
youth, riot, libertie, richesse, and delich-
ousnesse, aboundeth all the vices in the
worlde, saith Marcus Aurelius, and there
plant

The rule of the vworld.

plant their siege. It sufficeth not onely this miserable creature, Man, to be nourished with straunge milke, but also he must be constrained to receiue instructions of others than of his parents. For there are fewe Catoes that will take the pains to instruct their childe, they are forced to proue the seueritie of masters, for to teach them the beginning of Arts & sciences, seing that there is no ground be it neuer so fruitfull & luckye, but will be vnfruitfull, if it be not diligently laboured, and the more fruitfull and fatter it is, the more waxes and Darnell it will bring forth: Also the more that the childe is wakened, the more peril there is, least he straye, it behoueth when the trees are yong to vpholue them, and to cut the ouerweightie bzaunches, if that afterwarde ye pretende to gather anye fruit. Likewise it is necessarie to reform and correct the vices that raigne in youth, least that afterwarde it returne to the parents ignominie and reproch. But there are at this day manie fathers

A complaint of fathers that commit their children to ignorant and vicious tutors.

F. J.

and

The rule of the vworld.

An ill ex-
ample of
fathers
to vvarde
their chil-
dren.

and mothers, which for defaulte not to
haue well instructed their childzen in
their youth, in steade of rest and conso-
lation, and eate their breade in theyr
age, with sorrow. Moreover there are
many mothers, whiche in steade of gi-
uing them good and godlye instructions
in their youth, intertaine and nourishe
them in voluptuousnesse and deliciou-
nesse, but though they are nourishers of
their bodie, yet are they destroyers of
their soules. And if Heli was grieuouly
punished with his childzen, for that he
did not chastice them so sharply as their
offences did requier: what shal become
of those fathers and mothers, which in
steade of correctors of their childzen, are
their corruptors: and these kinde of pa-
rents are compared to Apes, which kyll
their yong ones by too much straining
them betwene their armes, and keeping
them so deare, and this is the cause that
so many fall into the hands of the hang-
man, which are to them reformers and
correctors. The auncient Romaines had
those

The rule of the vworld.

those parentes in so greate detestation
which did not correct their childzen, that
they did ordein and stablish a law which
was called Fatidia. By the which it was
ordeined, that for the first attempt the
said Law should be shewed the child, for
the seconde time he should be corrected,
and the thirde time hanged, and the fa-
ther to be banished, as for default of gi-
uing chasticement to their childre, they
were partakers of their euill. But I
would gladly demaund what those aun-
cient Romaines would doe, if they saw
the pitiful estate of many of oure com-
mon weales, with what Irons, with
what bondes or torments woulde they
beate downe the fathers and mothers?
who in the steade of giuing good exhor-
tations to their familie, and to shew the
selues the first examiples of vertue to
their childzen, before that they send the
to be instructed, they them selues doe
breake and depaue the by their naugh-
ty and wicked examiples. For the firste
precept that they giue them how to liue

F. g.

well,

Many
mothers
make the
ropes
vvhhere-
vwith
their chil-
dren are
hanged.

The rule of the vworld.

well, is to blaspheme, crie, exercise gluttony and drunkenness, to dispise the substance of their innocency, to be a fornicator: and to kisse women and maidens in their presence. And manye mothers there are this daye in the worlde, whiche doe as Herodias did, that learne theyr daughters to daunce, Kethoricke termes, to haunt companies, scoffe & flout, to paint and plaister their faces, to deck their fingers with rings, & their neckes with Iuels, as though they were Iuell sellers pretending to keepe a shop. But in the ende it will chaunce to them as it chaunced to the Prophet David, whose sinne was punished by his childezen, which were so wicked, that one of them named Aman did deflowre his owne sister Thamar: and the other called Absalon did kill hys brother Aman. Afterwarde he sought the death of hys owne father, and chased him out of hys kingdome. The rule of the auncient Philosophers hath alwayes bene found true, that many committe manye grievous

The rule of the vworld.

nous crimes in this world, y^e punishing
wherof, God kepeth in the other worlde,
except the sinne that man committeth
in the bzinging vp of his chldzen, for
the whiche customablie he beareth the
paine and punishment in this worlde.
For the father can giue to the child but
fraile and mortall fleshe, by the corrup-
tion whereof, the life taketh end, but by
good learning and knowledge, the eter-
nall praise and memorie redoundeth.
Therefore to conclude, if that the chil-
dren haue bene in great perill and mi-
sery, being nourished with spotted milk,
for the most part of straunge nurses, yet
the perill doubleth to those that shoulde
cause them to be instructed, for that the
foode of the bodie is more vile than the
foode of the soule. But for bicause that
we haue not yet spoken of Plato who
hath more deuinely philosophied vpon
humaine calamities, than all the rest of
the heathen, the whiche he hath so well
gathered together and set forth, that
many reading his booke of the immor-

The rule of the vworld,
salitie of the soule, did cast them selues
from the hie rockes and mountains in-
to the fouds and raging waues, to the
ende, that ending the threede of their
spitefull life, they might haue the fruitiō
and ioye of the seconde life, which is the
true and assured place of rest.

This greate Philosopher Plato, in a
Dialogue that he hath made of death,
and discourse of this wicked world, wit-
teth to a certaine Philosopher named
Socrates, and sheweth by a maruellous
eloquence, the miseries of our life, as
followeth. Knowest thou not (sayth he)
that this humayne lyfe is as a pilgrim-
age, the whiche the good and wise men
performe in ioye, singing with gladnes,
when that of necessitie they drawe to
their last end. Doest thou not know that
man consisteth of the soule, the which is
shut vp within, as in a tabernacle, with
the which nature hath inclosed vs, not
wythout great troubles and vexations:
and yet in the meane time, if she bestow
bute vnto vs any part of hir goods, they
are

The rule of the vvorld.

are hidden from vs, and are of a shoꝛte
time, ioyned with soꝛrowe and bitter-
nesse, at the occasion whereof, the soule
feeling dolor and grieffe, desireth the ce-
lestiall habitation, and wisheth foꝛ the
benefites thereof. Consider that the de-
parture out of this worlde, is no other
thing than a chaunging from euill to
good. But harken, sayth he, from thy na-
tiuitie vnto thy graue what kinde of mi-
serie is there but that thou hast tasted,
eyther penurie, colde, heate, stripes. &c.
yea, befoze that man can shewe his co-
gitations and thoughtes. What other
messenger oꝛ moze certaine token can
be haue of his miseries, than his wee-
pings, wailings and complaintes, after
that he hath tasted so many euils, & that
he is come to the seauenth yeare of his
age: then it behoueth him to haue tutoꝛs
and scholemaisters foꝛ to instruct him in
good learning: growing further in yea-
res, and comming into his adolescence,
it behoueth him to haue moze rigorous
refoꝛmers foꝛ to tame his wilde youth,

The rule of the vworld.

and to breake him to laboꝝ. This being done, his beard beginneth to grow, and then he becommeth man, and yet notwithstanding, it is then the time that he entreth into deeper cogitations and trauaile in the spirite: it is requisite then that he frequent publike places, that he haunt the company of those that are as touchstones foꝝ to knowe the good from the euill. If he be come of a greate and noble stocke, he must make many enterprises of warre, to put himselfe in infinite perils, hazarde his life, to shed hys bloud foꝝ to die in the bed of honoꝝ; or els he shall be reputed a dastardlye coward, and despised of all men. If he be of base estate, and that he be called to the knowledge of Artes, foꝝ all that he lea-
neth not to runne into a thousand daungers, trauailes, paines, and lettings, as wel of the bodie as of the soule. He trauaileth daye and night, and sweateth water and bloude, foꝝ to get againe that which shall maintaine his estate during his life, and oftentimes it is seene what paine

The rule of the vworld.

paine so euer man doth take for his li-
uing, he can scant get to serue his neces-
sitie. It is not therefore without a
cause that Marcus Aurelius the .xviij.
Emperour of Rome, considering the
miserable condition of oure humani-
tie, was wont to saye, I haue thought
in my selfe whether there myght be
founde any estate, anye age, any king-
dome or any worlde, wherein might be
founde anye one man, that dare vaunt
not to haue tasted in hys lyfe time ad-
uersitie, and if there might be founde
one, it shoulde be suche a fearfull mon-
ster on the earth, that bothe the deade
& the liuing woulde be amased to behold
him, then he concludeth after this sort,
saying: And in the ende I founde mine
owne account true, that he that was ye-
sterdaye riche, was to day poore, he that
was yesterday in helth, was to day sick,
he that laughed yesterday, to daye did
weepe, he that was yesterday in prospe-
ritie, was to daye in aduersitie, he that
was yesterday alive, was to day deade.

Let

A nota-
ble sen-
tence of
Marcus
Aurelius
vpon hu-
main mi-
series.

The rule of the vworld.

The miserie of
those that
saile on
the sea.

Let vs now return to our former wordes, and deduct the great things by the lesse. Who is he among the humaines, that hath giuen himselfe to any science, or otherwise to liue, whose science hath not in the ende accused him, and with the whiche he hath not bene displeased, combered and werie: and for the better triall therof, let vs consider particularly the principall estates. Let vs beginne with those that occupie the water, and saile on the seas, in holwe many daungers are they in day and night: what is their habitation: any other than a foule and filthy prison, as also their maner of lining: what is their raiment but only a verve smell of the wether: they are alwayes bagabondes, and continually in erile, without anye rest, beaten with windes, raine, haile, snowe, in feare of Pirats and Rouers, rockes and tempestes, and in hazarde to be buried in the bellies of fishes. For this cause it is that Bias y wise Philosopher Greeke knewe not whether he should reckon these kind
of

The rule of the vworld.

of people among the terrestrial or aquicall sort, & doubted whether y he should number them among the liuing or among the deade. And another named Anacharsis, sayde that they were no further from death than the bredth of .ij. or .iij. fingers, euen so much as the wood contained in thicknes, in the which they sailed. And if that their life seemeth vnto vs cruell, what greater sweetenesse thinke we to finde in husbandrie, and in the labor of the rusticall sort, the which at the first seemeth vnto vs sweete, lucky, peaceable, simple and innocent, also that many Patriarkes and Prophetes, haue chosen this kind of liuing, as that in which there is least guile and deceit, and also that many Romain Emperors haue in times past left their Pallaces, Capitols, Arkes, triumphes, glorious and faire buildings, and Empires, with all the rest of their worldly maiestie, for to remaine in the fields, to til and labor the earth, trees and gardens, as we read of Dioclesian, Attallus, Cyrus, Constantinus

A praise
of husbā-
drie for
the better
shevving
of the mis-
eries that
follovv.

The rule of the vvorld.

tinus Cesar, and others, but those that will consider these things moze nearer, they will saye that among these Roses, there are a great many thornes. This being true, that God hauing driuen mā out of Paradise, sent him into the earth, as to a place of exile, and said vnto him, the earth shalbe cursed for thy sake, thou shalt eate therof in trauel and paine all the dayes of thy life. For she shall bring forth thornes, weedes, and thistles, and thou shalt eate the hearbes of the field, in the sweate of thy face shalt thou eate thy bread till thou be turned againe to earth, out of the which thou wast taken. But alas who hath moze experimented or tasted this which God hath spoken, than the poore labourers or husbandmen, who manye times after that they haue labored, sowed, & tilled the ground, trauelled all the daye long, endured extreme heate of the sunne, the rigor of the colde, sometimes bitings or stings of venemous serpentes or wormes, sweated bloude and water, all the yeare

The rule of the vworld.

peare long , foꝛ to dresse the earth they
nurse, hoping to gather the fruites, and
sodenly behold a haile, a frost, a tempest,
a thunder oꝛ lightning, that will soden-
ly defraud the of all their hope. To one,
his sheepe and Oxen die : to another,
whilst that he is labouring in the fields,
the men of war and souldiers come and
rauish that which he hath , in such soꝛte
that when he returneth to his house, in
steade of receiuing consolation and fin-
ding rest , his wiffe bewaileth , his chil-
dren crieth out, al his familie lamenteth
and crieth out foꝛ hunger, to be short, it
is no other thing than a grieve and a
wounde , hauing a continuall cause of
dolor, which sodenly complaineth of one
thing, incontinently of another, now of
the rain, then of y great dꝛith, also of the
winds and tempests, but aboue all , the
men of war, with a company of other
griefs, figured in foꝛme of a complaint
by a (Da pacem) the which a friende of
mine made me this other day: the tennoꝛ
wherof hereafter followeth.

Plato.

A complaint of the pore
husbandmen in Meeter,
made vpon, Da pacem Domine
in diebus nostris. &c.

O God whom no man can gaine say,
thou knowest if that I lie,
That neither horse nor mare is left
to whom then shal I crie ?

Giue

Da

But vnto thee O Lord and King,
which doest bring things to passe,
The vengeance therfore that I craue
is to giue vs and them alas,

peace

pacem

The peace which is so necessarie
giue vs, this I thinke best,
Yet if thou wilt punish mankinde
thou hast good cause and maist.

O Lorde,

Domine,

Our fathers that before haue bene
though in the worlde they were,
The like wickednes haue neuer seene
as we which now are here.

The rule of the vworld.

in diebus nostris,

In labor and in trauell great
with face arayed with sweate.

This thre dayes haue I laboured,
yet I and mine want meate.

quia non est

I haue planted, sowed, & cut my vines, ther is no

I haue hedged and dungde my land,
for to giue foode vnto my babes,
but who ca their furious foes withstand:

alius

Not one alone doth me molest,
but I am assailed day by day:
As well of thieves as men of war
my goods to them are made a pray.

qui

Our sheepe and lambes they do destroy,
our calves they kill ech one,
Such men they are that vs annoy,
helpe thou O God alone.

pugnet

Alas it is a wofull case
among vs men of husbandrye
When souldiers that go to the warres,
rob vs as they go by.

in our
dayes,

bicause

other

that

fighteth

The rule of the vworld,

for vs,

pro nobis,

O my Creator, when I do thinke
on thy bountie, comfort I craue,
knowing that of the wrong that I doe
of them no recōpence I haue. (beare

but onely
thou

nisi tu

In worldlings for to put my trust,
no, there is no reliefe,
In them there is no helpe at all,
but in thee my hope most chiefe.

O God.

Deus

When pilferie shall cease
when reason and good policie
In iustice shall take place,
then the good time shall be.

Leaue we these poore husbandmen
Miserie of with their miseries and trauels, and per
merchan- nitrate more forward. Let vs see what is
tes, vvith done in the trade of merchandise, if we
a plaine doe consider it externally or outwardly,
discourse it seemeth boyde from miseries, and a
of their promise of rest, for the richesse in whiche
fraudes & it aboundeth, also for that Plinie sayth,
deceites. it was inuented for the necessitie of life,
and

The rule of the vworld.

and that many wise men, as one Thalus, one Solon, & Hippocratus haue exercised it, & also that it is an occasion to keepe Princes in peace and vnity, transporting from one citie to another, that which aboundeth in the one, and lacketh in the other, but we cannot so wel cloke it, but that y eye may wel see, how much the life of Merchants is vnquiet, and to how many daungers they are subiect continually as well by lande as by sea, without putting in accompt, that for the most part of their time they are as Fugitives and Vagabondes from their townes and countries, and they seeme litle to differ from banished, sauing that their banishment is willingly, for that they fle, runne and burne by sea and by land, by fiers and flames, for a couetous heate of an vnmeasurable gaine, and they are contented to be depriued of rest & ease that they ought to receiue of their owne wives and children, lands, & possessions, & to be at al times in hazard of their liues by a thousande meanes and

Corrup-
tion of
the estate
of Mer-
chants.

The rule of the vworld.

ways, that are for them prepared of Pi-
rats and others, and al for an vn-satiabie
auarice, that doth daily tozment them,
not forgetting how they do perjure the
selues, beguile and deceiue their neigh-
boz, in such sort, that with great payne
any vsing y trade can be made rich, but
by beguiling of others, & haue in their
common prouerb, y they neede but turn
their back a while to God, and enlarge
a little the entrie of their conscience, for
to be riche, and surmount fortune, to the
which we maye adde many other evils
and maledictions, that depende thereon,
when that they bring vnprofitable mer-
chandise out of straunge countries, which
are not necessarie for our humaine life,
but only to entertaine women and chil-
dren in pride, pomp, and vaine glozy, as
thoughe oure nature were not inough
subiect to wantonnesse and delicatenesse
of it self, without pricking or prouoking
it any more, & in the meane tyme there
is no Realme nor Province, but that
they begger of monye with their newe
knacks,

The rule of the vworld.

knacks, and that worse is, hauing learned the maners and orders of strange countries, they vse it in the sale of their merchandise, and therewith deceiue and beguile vs. They make their assemblies, counsels and assises, and haue Burses, wheras the Merchants and Brokers sell vnto the Retailers, y which is naught, and the Retailers vtter it to vs, & therewith beguile and deceyue vs. Also sometimes the daunger is greate, for vnder the colour of their trade and trafficke, they haue intelligence wpth strange and forren Princes, and vtter to them our secrets, lend them monie, and in the ende they betraye and sell their native countrie and commo weales, the which we in Fraunce haue knowē and tasted, within these few yeares, to the losse and detriment of manye people. I leaue to speake of a thousande other fraudes and deceptes, when that they mingle and chaunge their drugs, on the which many times the life of men doeth depende. Notwithstanding, such is the order of
C.g. their

The rule of the vworld.

their science, and also they instruct their seruāts & factors, in their youth to do the like, and those that haue the most subtillest & sharpest wit, they encrease their wages, to those specially, y can best forswear theselues, tell a faire tale with their tongue, or counterfet y Genoway, the Italian, the Florentine, or y Venetian, and things are brought into so pitifull estate, that one dare not go out of a shop, after that he hath offred a certain price, but when he retourneth, incontinently he shall find the ware chaunged, by these yong thæues which haue no conscience but gage their soule to the diuel, for to enrich their maisters. There is yet another kinde of Merchantes, of whome as yet we haue not spoken of, the whych decke their shops with other mens goods, and vnder the colour to make some great trade of merchandise, bozowe here of one, & there of another, beguiling their creditors, & after that by such meanes they haue gotten and robbed frō other men a great sum or value,
then

The rule of the vworld.

then become they bankroutes, and get
thē to some other land or country, wher
as they liue at their ease, of that whiche
they haue gotten by fraude and disceite
of others, so that sometimes they leaue
their creditoꝝ in suche pouertie, that
there hath bene some that haue hanged
themselues with their owne handes, se-
ing themselues frustrate of that whiche
they thought to haue bene as sure of, as
if it had ben in their purses. The which
things being dēpelye considered by the
Athenians, woulde not permit noꝝ suf-
fer that Merchants should dwell among
other Citizens, but ordeyned them cer-
taine places, separated from the Citie,
whereas they did vse and occupye theyꝝ
trade. Also there hath bene many aunci-
ent common weales, wheras Merchan-
tes haue not bene elected into dignities
and offices, noꝝ admitted into the coun-
sell of the Citizens, and other members
of the Citie, as in like case the Ecclesia-
stical fathers haue oftentimes condem-
ned them in manye places of their wri-
tings,

The rule of the vworld.

things, as S. John Chrysostome, and S. Augustine that say that it is hard for the to please God, or to be penitent for their sinnes.

The mi-
serie of
men of
vvar.

I haue
treated of
this more
at large in
a treatise
the last
yeare, of
peace and
vvar.

Let vs consider a litle the tragicall life and seruitude of those that frequent the warres, the whiche is so cruell and straunge, that brute beastes doe abhorre it, for they rest the night time in their caues and denues made in the earth, but the souldiers waketh for the most part, and endureth rayne, hayle, snowe, hunger, colde and heate, and when that he heareth the sorrowfull signe of battell, he must prepare him selfe either suddenlve death, or els to kill & murther his neighbour, so that for a Monethes wages, he maketh his body a fence or bulwarke against the shot of a gunne, in such sorte that among all the miseries in the world there is none equall or like to the souldiers. But wilt thou knowe how pitifull the spectacle of the war is: haste thou at any time see the conflict of the Lio and of the Beare, or of anye other furious beastes

The rule of the vworld.

beasts together: What a crueltie it is to see them rent and teare one another, but how much moze abhominable is it to see man against mā, furious and woode, raging like a bzute beaste, for to exercise his rage against his neighbour, without put in account an infinite number of harmes that hang thereon, it is the poore people that hathe edified and builded so many faire Cities, it is they that haue ministred vnto them by the sweate of their laboꝝ, and by their diligence hath enriched, fortified and maintained the. But behold, even in their presence they are spoyled and ouerthrowne, their cattell taken away, their corne cut downe out of time, the poore labourers killed & murdered, towne and villages burned, all is in feare and continuall torment, there is no household, but weepeth and lamenteth, their husbandrie decays and wareth colde, the poore people that are disherited are constrained to fast and to die for hunger, or els haue they refuge to Artes vnlawful, and defended

G. iij.

for

The rule of the vworld.

foꝛ to sustaine their poore life , virgins
are defloured, the chaste matrons remain
barren in their houses , good lawes de
cap, humanity is defaced, equitie is sup
pressed, the Region is left waste , holye
places are pzophaned, the poore old men
remain captiues, and oftentimes they
see their childꝛ slaine befoꝛe their faces,
there is found an infinit number of wi
dowes , as manye orphelins : Kings,
Princes and Monarchs are enuied foꝛ
the great subsidies and taxes, that they
leuell on their subiectes , nothing but
murmurings and hatreds , the straun
ger must be entertained to get hys good
will & fauoꝛ, there muste be made great
dispensations, foꝛ those that pꝛepare the
selues to the warre , be it by sea oꝛ by
land, bulwarkes must be foꝛtified, ram
piers made, dressing of tents, halling to
the camp, gunnes, armoz, and charets,
filling of diches , keeping of watche and
warde, with other like exercises of war.
Alas was it not inough, that nature had
created man so miserable and abiect, and
sub

The rule of the vworld.

subiect to so manye euils , but that the
must adde vnto him the warre, which of
it selfe is an euill so straunge and per-
nicious, that it comprehendeth in it self,
and surmounteth all other kinde of e-
uils , and also of it selfe is so pestilent
and contagious, that it afflicteth not on-
ly the wicked, but also, yea and most of
all, the poore and innocent : But if that
our rage and crueltie were extended v-
pon the Heathen, and those that knowe
not God, then might the victoꝝ be a cō-
tentation to the victoꝝ . But good God,
shall we shewe wherein the glories and
triumphes of warres among Christian
Princes doth consist : Their health and
conseruation is the decay and ruine of
their neighbor: their richesse is the spoy-
lings of the poore and others , their ioye
is the mournings and bewaylings of o-
thers, and yet many times their victorie
can not be so happie, but that bothe the
vanquisher and the ouercommed, maye
wepe and lamente . For there was ne-
uer battell so luckie , but that the van-
quisher

The har-
mes that
come by
vvarre.

The rule of the vworld.

quishter at the last doth repent, if he be touched with any sparke of humanitie. The whiche the Heathen haue acknowledged and confessed by their owne proper witnessing, as also the great Emperoz Marcus Aurelius, the which after manye glorious victozies obtained against his enimies, as he receyued hys triumphe at Rome, feeling in his hearte the wrong that he had don to his neighbor, began to crie out when that he was conducted to his chaire of triumph, saying: what more greater follie or vanity may an Emperoz of Rome haue, for because he hath conquered many townes, stirred those that were at rest, destroyed Cities, rased strong houlds, robbed the poore, enriched tyrants, made an infinite number of orphelines & widowes, and in recompence of al these harmes, he is receyued with triumphe and magnificence, many are deade, and manye haue trauelled and taken paines, but one alone beareth the glozie. Then he addeth these wordes: by the immortall Gods, when

The rule of the vworld.

When I was brought to Rome in such a triumph, and saw the poore captiues in yron bandes and chaines, I polvzed out the widdowes lamentations, I sawe an infinite number of treasure ill gotten, then I remembred them deade, I reioyced outwardlye, but inwardlye I wept teares of bloud, & began to crie againste Rome after this sort, come hither Rome why reioycest thou at the wzongs of others? art thou of more antiquitie than Babilon, more fairer than Helena, more richer thā Carthage, more stronger thā Troie, better peopled than Thebes, better compassed with ships than Corinth, more delicious than Tyre, more happier than Numantia, all the whiche are perished, clad with so many vertues, and keepers of so many vertuous, yet thou hopest to remaine for ever, stuffed vp with so manye vices, and people so bilde and vicious. Beleue one thing of a surerie, that the glorie that is at this howze of thee, hath first bene of those, and the destruction that hath come vpon them shal like

The christian philosophie of a heathen.

A notable discourse.

The rule of the vworld.

The cru-
eltie of
souldiers.
Gauden-
tius Me-
ruleus
murthe-
red in the
Churche.

likewisse come vpon thee. What philo-
sophie, what holinesse, what oracles,
and what prophecie is founde in a Hea-
then man, which had no knowledge of
the Euangelicall light: May not we be
ashamed that haue bene nourished at a
better schole, and illuminated with the
grace of the holy ghost, that this Pagan
shall rise at the daye of iudgement, and
condemne vs; that make such hauock of
humaine blood: seeing that the war hath
alredy for many yeres past disquieted y
Christiã weale, so that with great pain
can be found at this day, any Region in
Europe, but that is stained with humain
blood, neither sea nor riuer, but y hath
bene chaüged red. Helericus King of the
Gothes, hauing in time paste destroyed
Rome (as Paulus Oroseus sheweth, that
flourished in his time) caused to be pro-
claimed with the sounde of a trumpet,
that they shoulde not molest nor hurte
those that were fled into the temple of
S. Peter and S. Paule. But things are
come to suche desolation in oure age,
that

The rule of the vworld.

that there is no sanctuarie nor sauegard
in temples nor holie places, but y poore
maidēs and wiues haue bene violated,
and the poore shepe of Iesus Chriſt haue
bene ſlaine and murthered, ſo mad are
men without ſparing aged kind or dig-
nitie, but they ſacrifice all, ſo that it ſeemeth
that they will fight to ouerthrowe
nature it ſelfe, ſo that in the ende it wil
come to paſſe (if that God prouide not
remedie) that the publicke weales ſhall
be peopled with wild beaſtes or trees, for
by littel and littel the world wareth de-
ſert. But what is the cauſe that we are
ſo prompt and enclined to loſe and de-
cay thoſe, for the preſeruatiō of which,
our ſauour Chriſt was willing to die:
but why are we ſo deſirous of their life
and bloud, ſeing Ieſus Chriſt hath ſhed
his for to preſerue and ſaue vs all. But
at the leaſt, why haue not we ſo muche
compaſſion one of another, as the brute
beaſtes haue, the which ſhew not theyr
rage and crueltie one againſt another,
or if by fortune they fight ſometimes,

A com-
pariſon
of the
vvarre of
men, and
the vvar
of beaſtes.

it

The rule of the vworld.

It is when that they are oppressed with hunger, or for the defence of their yong ones, and yet they help themselves with those armours that nature hath appointed them, without adding to them other kind of weapons inuented by the diuel, for there is no earthly things, but that may be overcome with y^e force of gūnes, so that weying well this inuention, it is not only more dangerous, than all the cutting weapons of the worlde, but also it is more pernicious and pestilent, than anye other venim or poyson, yea worse than the thundzings and lightnings that come from the aire, y^e which for that it is composed of foure straunge elementaries, being in the moste parte of his greatest drit, casting the fier in the middell of the smoke, multiplieth of the aire and of the fier, and minglet with the moyssure, in such sort that the nature of euery element fighting with the other, conuerteth in humo: and in great thundering, bicause that the heate with the moissure cannot agré, nor endure

The rule of the vworld.

dure together, but straineth to come forth, the aire addreſſeth to the aire, and the fier draweth of his nature trauelling to mouēt hie, being an action ſuperior, and exceding in power all the reſt, the which he turneth into his nature beſore comming out, by the which meanes groweth ſuch a hurling noyſe, that it is neceſſarie that the thing wherein this powder is, be put in pieces, or that the moſt weakeſt, giue place to the ſtrongeſt. And then of al this ſtuffe, commeth Canons, double Canons, Serpentineſ, Culuerineſ, Sakers, Fauconſ, Fauconnets, and ſuche like. In the naming whercof, the canning maiſters haue greatly failed, in impoſing to them the names of birdes, the which ſerue to giue and ſhewe vs melodie and pleaſure, they ſhoulde rather appropriate to them the names of the infernall diuelles, for as thoſe engins ſerue to rent and diſmember the bodieſ of men, ſo in like caſe doe the diuelles beate and paine the ſoules in hell.

The rule of the vworld.

We haue here shewed what is done in the wars, & the recompence of those that frequent it. Now let vs see what is done in the pallaces of Princes, & what is y^e felicitie of y^e Courtiers, which make a shewe of their delicatenesse: seemeth there any greater felicitie in the world, than to haue the Princes fauor at al times, to be cherished, to distribute largely to others, to take the best spoyles, to vse courtly maners, embracings, kissinges, coueyings, and other offices of humanity, with an infinite number of such kinde of dregs: There are of this sort crafty and wilie, that do as the fisherman, who assone as he hath anye thing in his net, draweth it vp, and so goeth away withall: othersome there are that play all out: and others that remayne untill they are as full as sponges, and in the ende they are made to restore all: others also that doe nothing but inuent subsidies, and seeke meanes to enlarge or multiplie the treasures of kings, and so become riche, with spoyling of the

page

The rule of the vworld.

poore people. And Princes do by the many times as we do by our hogs: we let them fatten, to the ende to eate and devour them afterwarde, so are they suffered many times to enriche themselves, for to be despoyled after when that they are so fat, and one that is new come shal manytimes be preferred in their places, here you may see how y these poore courtiers sel their liberty for to become rich: they must obey al commaundements be they iust or vniust: they must frame themselves to laugh when y Prince laugheth, to weepe when he weepeth, approue y which he approueth, & cōdemne that which he condemneth: they must obey to al, alter and chaunge wholly his nature, to be seuerer with those that are seuerer, so: so: full with those that are so: so: full, and in a maner transforme themselves into the nature of him who they will please, or els to get nothing. If the Prince be impudent, they must be the like, if he be cruell, they must delight in bloudshed. To be shorte, they must frame themselves

D. J.

ues

The rule of the vworld.

nes to all ordinances and maners of the
Prince, or whom they will please, and
yet many times one little offence stay-
neth all the seruice that one hath done
in his life time. The which those that as-
sisted by Empero: Adrian did feele, who
when they were elected by him into his
estates and dignities, by the reporte of
diuers flatterers, they had not only ta-
ken from them that which befoze he had
giuen them, but also they were declared
to be his chiefe enemies. The which Pla-
to liuely considering, and foreséeing in
the Court of the Atheniensis, did propt-
ly quit their deliciousnesse, and yet he
coule not so well take heede to himselfe
but that he returned to Dennis a tyrant
of Sicilie, who in the ende solde him to
Pirats of the sea. But what happened
to Xenon that olde, sage, & graue Phi-
losopher, whom Phalaris in satisfaction
of his seruice, caused most cruelly to be
put to death, as also did the King of Cy-
prus Anacreō to the noble philosopher
Anaxagoras; and Nero his tuto: Seneca,
and

The rule of the vworld.

& Alexander, Calistenus, for that he would
 not worship him, caused his feet to be
 cut off, his eares & his hands, also his eyes
 to be put out, and so left in the mercie of
 a straight prison or dungeon, where
 in he finished most miserably his dayes.
 Such hath bene many times the ende of
 a great number of learned men, who be-
 cause they would not obey to the fear-
 full affections of Monarchs, losse their
 liues; in recompence of their good ser-
 uice, and wholesome counsels: without
 putting in account the vices that fre-
 quent those that followe the Courte,
 whereas the most part of humaine thin-
 ges are abolished. Many in y^e Court put
 of their cappes to thee, that would be
 glad to see thy head from thy shoulders,
 such bow their knee to do thee reuerence,
 which would that they had broken their
 leg to cary thee to thy graue. Many haue
 the name of Lord that meriteth y^e name
 of a hangman, there is alwayes I know
 not what, nor how, or one, I vnderstand
 not who is the cause, that incessantlye
 v. g. one

The rule of the vworld.

one complayneth, altereth, or els despi
seth. In the Courte if thou wilt be an a
dulterer, thou shalt finde of thy compli
ces, if thou wilt quarrell, thou shalt find
to whom, if thou wilt lie, thou shalt find
those that will approue thy lies, if thou
wilt steale, thou shalt finde them that
will shewe thee a thousand wayes howe,
if thou wilt be a carder or a dicer, thou
shalt finde them that will cog and playe
with thee, if thou wilt sweare and beare
false witnesse, thou shalt finde there
thy like: to be shorte, if thou wylte giue
thy selfe to all kynde of wyckednesse
and vices, thou shalt find there the very
crāple giuers. Here may you see the life
of my maisters the Courtiers, which is
no life, but a continuall death. Here you
may see wherin their youth is employed,
whiche is not youth, but a transitorie
death. Whē y they come to age, knowest
thou what they bring from thēce: their
gray heades, their legges full of gouts,
their mouth hauing a naughtie smell,
their backe full of paine, their hearts full
of

● The rule of the vworld.

of sorrow and thought , and their soule filled with sin: to be short, in the Court there is very little to write , but much to murmur at, of the which things , yf thou desire a more ample knowledge, reade the worke that Dom Anthonie Guenera, bishop of Mondouent, and the Crowner of the Emperoz: and Eneas Silvius , otherwise called Pope Pius, which haue compassed two most excellent and perticular treatises of this matter, wherein they haue painted my maisters the Courtiers so in their colours , that they haue stayed the hope of adding to those, that will discover after them. Let vs leaue speaking of y Courtiers with their life so vnquiet and miserable , and let vs contemplate a little the estate of Kings, Princes, Monarchs and Emperors, for whome onely it seemeth that felicitie is created , for if we consider all that maye render the life of man in tranquillity, happy and content, we shall finde that fortune among all other mortall creatures , hath provided

The rule of the vworld.

Princes
seeme to
be voyde
of misc-
ries.

for them prodigally. What maketh mā
more wonderfull in this worlde, but
goods, richesse, dignities, Empire, licence
to do good or euill without correction,
powre to exercise liberalitie, all kind of
voluptuousnesse aswell of the spirite as
of the bodie. All that may be wished for,
for the contentation of man, be it in ap-
parell, in meates or drinckes, varietie
in meates, in magnificence, in seruices,
in vestures, that which maye tickle the
memorie, and flatter the concupiscence
of the fleshe, is prepared for them, euen
from their cradell, for to conduct y^e estate
of their life in more happye and felicitie.
The discourse of which if we wil consi-
der outwardlye, there is not one but
will confesse that they alone triumph o-
uer that, that others languish in. But if
that we will consider things more nea-
rer, and examine and waye them in a
true ballance, we shall find that the selfe
same things, that we thinke degrees for
to attaine to felicitie, and to cause them
to be happye, are the verie instruments
of

The rule of the vworld.

of blisc, that cause them to haue moze
greater sorowes, & that doth render the
most vnfortunate: but wherfoze serueth
their costlye ornaments and honorable
seruices, or delicate meates: when that
they are in continuall feare to be poyso-
ned, seduced and beguiled by their ser-
uitors, haue not we had the experience
therof in our time: doeth not Platina
write of a certaine Pope that was poy-
soned by the siege, with a paper that his
seruant did present him: others with the
smoke of torches and flames. But thys
thing is most to be maruelled at, yea,
and most horrible to heare, that the hu-
maine malice shoulde be so greate, that
there hath ben some that haue mingled
poyson with the wasser or singing cake,
and by this meanes hath caused to die
Henric, the seuenth Empero, as I haue
red in Fluschiu, in his first composition
of medecinable things. We maye reade
in Histories, that certaine Emperors
durst not lie downe to rest in the night,
before y they had caused their beds to be

A cruell
and an
abhomi-
nable act.

H. iiij.

visited

The rule of the vworld.

visited and lien on, and all the places of their chambers to be searched, for feare that they had to be murthred or strangled in their slape, others woulde not permit Barbers nor Chirurgions to touch their face, for feare that in trimming of their head or bearde, they wold take from them their life. And yet at this present daye they are in such feare, that they dare not put their meate into their mouthes, befoze that one haue tasted therof. Were it not better (said Iulius Cesar) to die once, than to liue alwayes in such feare and dread? But what felicity can a king or a prince haue, that hath vnder his gouernement so manye thousands of men, he must watch for al, heare the plaintes and cries of euerie one, procure euery mans safegard, prouoke some by liberall giftes to do well, the others by terroze and feare, he must be no lesse circumspect to nourish peace among his people, than to defende hys Kealme, against the innasion of the straunger: without putting in count many

The true
office of
a Prince.

The rule of the vworld.

many other calamities that are vnder the scepter. They commaunde all, and and manye times one or two doeth gouerne them. Pege the florentine hath made a perticular discourse of the infelicities of Princes, he meaneth of y^e wicked, where he sayth, that for the moste part, three kindes of people are to them most agreable and familiar: flatterers kepe the first ranck, which are the chief enemies of veritie, and that empoison their soules with a poyson so pestiferous and dangerous, that it is contagious to all y^e world: their follie and temeritie, they call it prudence, their cruelty is iustice, their luxurious life, desolations and fornications, are pleasures and pastimes, they are couetous, which they call good husbandrie, if they be prodigall, they call it liberall, in such sorte that there is no vice in a Prince, but that they cloke it & hide it vnder y^e pretentie of some vertue. The seconde sort are these, inuentors of newe subsidies: they rest no night but that in the morning

Thre plagues, from the which a Prince ought to be ware of.

The rule of the vworld.

ning they bring some inuention or new practise to the Prince, to drawe monye from the poore people: they cause newe statutes to be erected: they break, forme, reforme, diminishe and adde: they demand confiscations and proscriptions, in such sorte that all their studie is to make themselves rich on the calamities and miseries of the poore people. There is yet another sort, that vnder the shadowe of honestie counterfeiting good men, haue alwayes the eye on other mens liuings, and make the office of reformer of vices: they accuse and espie out other mens liues: they inuent wicked and false deuises, yea, and not content to get other mens goods, but also seeke their death, and by their meanes they cause manye a one to be put to death, whose life before God are innocent. For this cause it is that the Elders (as Herodianus writeth) if their Kinges or Princes had behaued them selues wickedlye in the administration of the publicke affaire, they condemned them
for

The Elders made most dreadfull prayers for vicked Princes.

The rule of the vworld.

for diuels after their death, and assembled in the temples with the Priests, praying openly to the Gods, not to receive them, but recommended them to the infernall powers, to the ende that they might be grievously tormented. The which hath not bene onely obserued of the Elders before us, but also of certaine in our time, as witnesseth Anthonius Geuara, Crowner to the Emperoz, in a certaine Epistle wherein he sayeth that to the Viceroy of Sicilia, for vengeance of the tyrannies that he had exercised against his subiectes, after hys death, they made this Epitaphe on hys tombe that followeth.

Qui propter nos homines, & propter nostram salutem descendit ad inferos.

Here you may see the miseries wherein Princes are subiect. Here are the thorns that they receive in recompence of their brightnesse and royall dignitie, whiche ought to be like a Lampe, that giueth light to all the world. But when that it is darkened with any vice, it is more reprochable

The rule of the vworld.

Kings de-
praued
by delici-
ousnesse.

prochable than in any other priuate per-
son. For they alone sinne not (as Plato
writeth) by the fault that they commit,
but by the euill example that they giue:
if it be hard to be good (as Hesiodus writ-
teth) yet with more greater difficultie
can Kings and Princes be, for the abu-
dance of honors and deliciousnesse the
which they see that they enioye, serueth
them as a bayte to enduce them to euill,
and they are the verie lanternes of vi-
ces. What was Saul befoze that he was
made King: his goodnesse is shewed in
holy scripture, whō God only did elect,
but neuerthelesse he made a sodaine E-
clipse or chaunging. Howe wonderfull
was the beginning of the raigñ of King
Salomon, the whiche being plunged in
royal delices, gaue himself incontinent-
ly a prape to women. Of xxiij. Kings of
Iuda, there is founde but fīue or six that
haue continued in their vertue & boun-
tie. As touching the Kings of Israel, if
thou wilt cōsider their liues from Iero-
boam the sonne of Nabath, euen to the
last,

The rule of the vworld.

last, which were in nūber. xix. they haue
all in general, yll gouerned the affaires
of the kingdome. If thou do consider the
estate of the Assirians, Persians, Gre-
cians, and Egyptians, thou shalt finde
more wicked than good. Let vs consider
what the Romane Emperors were,
which haue bene esteemed the most flou-
rishing common welch in the worlde,
thou shalt find them so ouercomed with
vices and all kinde of cruelties, that I
doe almoste abhorre to read in Histories
their liuings so corrupt & defiled. What
was the estate of their common wealth
before that Silla & Marius did chaunge
it, before that Catallina and Catulla did
perturbe it, before that Iulius Cesar and
Pompeius did slaunder it, before that
Augustus and Marcus Antonius did de-
stroy it, before that Tiberius and Cali-
gula did defame it, before that Domitiā
and Nero did deptraue it. For althoughe
that they had made it riche with manye
kingdomes and Lordships, notwithstanding
the vices that they brought with
them

Marcus
Aurelius.

The rule of the vworld.

them, are more greater than the kingdomes that they haue gained, for the goods and richesse are lost, but the bices remaine vnto this daye. But what memory remaineth now of Romulus that founded it, of Neuma Pompilius that erected the Capitol so he, of Ancus Martius that compassed it with walles, of Brutius that deliuered it from tyrants, of Camillius that dzaue out the French men. Did not they shew by their doings what felicitie is in the principall, the which is more subiect to the assaults of fortune, than any other earthly things, for manye times the threde of life breaketh whē that they thinke least of death, and then the infamie of those that are wicked, is written in histories for a perpetual memory therof. The which thing kings, Princes, Emperors, and others constituted in dignities, ought more to feare a thousande folde, than the tounge that speaketh euill, the whiche can but shame the liuing, but booke slander & defame the deade. All the which things
being

The rule of the vworld.

being liuely considered by Dioclesian,
and manye other Emperors, they for-
sooke their Scepters and Empires, and
withdrew them into the fieldes, louing
much better to remaine the rest of their
life in some desert place, and to be con-
tent with a little, than to enioy the crow-
ned honors of this world.

Let vs leaue speaking of Kings, and
come we to the Ecclesiastical sort, begin
we with the heades, whiche are Popes,
and Pontificals, are not they happie
and fortunate in this worlde: their dig-
nitie is the most greatest, and supreme
of al other. It is obtained without paine
and laboꝛ, without warre oꝛ effusion of
bloud, it is kept without perill, they co-
maund all, Emperors and Kings do the
reuerence and honoꝛ, they are riche, and
of great power, and all giuen to honors
and dignities, although those that they
repꝛesent, were the true example giuers
of pouertie. But if thou do well consider
the ende of the Tragedie, thou wilt not
count them happy, but abhoꝛre their do-
ings,

The mis-
erie of
Popes.

The rule of the vworld.

Pope Flo/ ings, and also complaine and bewayle
rentine in their state, for if they will follow y steps
hisbookes of S. Peter aright, according to Gods
of the in- comraundements, they must be as one
felicitie of that will giue his life for the preserua-
Princes. tion of his neighbour, they alone should
wake, when that other slepe, they should
watch for all the world, they should haue
no rest, but all the minutes of their life
shoulde be bestowed for the health of the
publicke weale, for feare that Sathan
seduct not their flocke. For if it be so, as
S. John Chrysostome writeth vpon the
Epistle to the Hebrewes, that he that is
the rector or gouernor of one onely
Churche or congregation, maye with
great difficultie be saued, so great is his
charge. In what perill then are the Po-
pes, that are gardes, tutors, protectors
and heades of all Christian Churches.
The which things the Pope Adrian, a
man learned and of a good life, hauing
many times waied and considered, was
accustomed to saye with teares to his
most priuiest friendes, that among all
the

The rule of the vworld.

the estates of the worlde, there was none that seemed to hym moze miserable, and moze perillous of condition, than the estate of Popes and Pontificalles. For although the throne and seidge toherem he did sit, was richly decked with diuers pompes, yet was it filled with many sharpe thornes, and the precious cloke with y^e whiche they were couered, was full of sharpe pointed needles, and so heauie to beare, that his shoulders therewith was pained, and as for the Miter that couered their heads, it is a very flame that burned euen fro the bottome of the soule: and if we will cōsider the notable Philosophie of Pope Adrian, on the Popish ornaments, we shall finde it not vniprofitable: for although many haue gaped for that dignitie, yet if ye reade Platina and others that haue witten their liues, you shall finde them so wicked, that ye will saye that there are manye Wolues among these pastors. In consideration thereof S. Bernard lamenteth the condition of

A notable
sentence
of Pope
Adrian
on the
miserie of
Popes.

The rule of the vworld.

The miserie of the Ecclesiastical estate.

Cicethoreus.

The estate of the heathen Priestes.

Pope Eugenius, when that Rome was lesse depzaued than it is at this day: but what iust occasion shoulde he haue to complain, if he had sene the disorder and confusion that hath raigned since his time. Well let vs leaue the heades, and come to the mebers, and seeke the matter moze further, for that they are sicke with the same disease that others are. Let vs consider what were the Heathen Priestes and the Gentiles, and conferre them with ours, to the ende that those that are illuminated with the Euangelicall light, that haue bene instructed at a better schole, blushe for shame, and learne of them to refozme their life. It is of a truth, that the Priests of the Heathen and Gentiles, were chosen among the others, of a moze singular doctrine and manners lesse depzaued, as the Priests of Egypt, which being nourished of the publicke, had no other science nor occupation, after that they had finished their ceremonies, but to philosophie and contemplete diligent lye the secrets
and

The rule of the vworld,
 and miracles of nature. And of such ho-
 nest occupations came so great profite,
 that they were (as Aristotel writeth) in-
 uentors of Mathematickes, and their
 lifes were so well ruled, and their disci-
 pline had in so great admiration, that
 Ligurges, Pythagoras, Plato, Democri-
 tes, and the most part of the renowned
 Philosophers of Græce did forsake their
 countries and Prouinces to become dis-
 ciples to the Priests of Egypt. The Ba-
 biloniās haue vsed the like in chusing
 of their priests, which they called Chal-
 deys, who as writeth Deodorus the Si-
 ciliā, after that they had said their pra-
 ers and deuine seruice, ceased not al the
 rest of their life to philosophie, and con-
 template the secretes of the firmament,
 in such sorte, that we are better to them
 for many secrets of Astrologie, the whiche
 by their laboꝝ and diligence haue bene
 discouered. The Persians in like
 case to their Priests, that haue bene cal-
 led Mages, which is as muche to saie as
 sage and wise, who aswell for their ex-
 cellencie

A compa-
 rison of
 heathen
 Priestes
 vvith
 ours,

The rule of the vworld.

cellencie of learning , as their solitarie life , they haue so reuerenced , that in their moste brgent affaires, they made their refuge to them as to their Gods. The Indians in like maner to their Priests, whō they call Gymnosophistes, being so prompt in doctrine, and so wel ruled in good maners , that they alone aboue other men by their eloquence cōfuted the greate tyrant Alexander, which was minded to spoyle and waste their countrie, but he was so wel appeased, after y he had heard them (as Plutarchus writeth, that he did not only leaue them without harme , but hauing their prudence in admiration , left them in liberties and fredomes , and honoured them with an infinite number of treasures and magnificall presents. Also the auncient Gaules or Frenchmen , the which at that time had no knowledge of the Gospell, had (as writeth Cesar in his Commentaries) their Priestes, whome they called Druids, who were so straight of liuing , and of so great doctrine in so great

The rule of the vworld.

great admiration, that they wondred at them, as if they had bene Gods : who after that they had bestowed a certayne time in their ceremonies and sacrifices, instructed youth, disputed of the immortallitie of the soule, of the mouings of the firmament, of the greatnesse of y^e world, and of the nature of things, and so lead the estate of their life in vertuous occupations and works, not letting one minute of the time to slip without bearing some p^{ro}fitte to the commō weale. Here is the state, here is the life, here is the maners and occupatiōs of Priests that had no knowledge of God, without law, without faith, without hope of a second life, and without feare of Gods punishments. Let vs conferre the doctrine of the most part of our Priests, their lyfe, maners and conuersation, and we shall finde that these one day shal rise against them, even at the daye of iudgement, and shalbe the accusers of their wicked life : it is vnto the wicked to whome I speake, it is vnto the vices, and not vnto

The rule of the vworld,
the persons. I know well that there are
a great number of good and learned pa-
stors in manye Christian Regions and
Prouinces, which are vigilant and care-
full for the flocke, to whome they preach
most worthily the word of God. I know
also that there are many excellent Doc-
tors in this Uniuersitie, and in other
places, by whose good erudition and doc-
trine all Europe is at this daye illum-
inated. But to the contrarie, how many
Priestes are there in the world, that are
drownd in suche ignorance, that wth
great paine they can saye a Masse, but
must mumble it betwene their teeth, for
feare that their faults be discovered, so
dull are they, without knowledge and
vnderstanding of the dignitie, powre and
strength of the sacraments which they
minister. There are manye pastors at
this day that haue better skil in Court-
ly factions, or els in some other vanitie,
than in desoluing the doubtles of Pre-
destination, of liberall arbitrement, and
others that are founde in the holy scrip-
ture.

The rule of the vworld.

ture. They are those of whom crieth the
Prophet Ezechiel that they serue for no
thing but to feede themselves, & in stead of
feeding their flock, they take y^e fleec, draw
the milke, kill y^e fattest, eat the flesh, break
the bones, they are dumb dogs, blind & a
sheepe, that know nothing, dare not bark,
but are very curious to haue h^oskopers
for their Palfreys, Fauconers for theyr
Haukes, Cookes for their paunches, and
they feare not to ordeyne and appointe
pastors for y^e poore flock of Iesus Christ,
they which will one daye cause them to
render a count for the poore sheepe that
are perished by their default, the which
will be required at their handes: to be
short, they are the very bloud suckers,
that serue for nothing els, but to draw
the bloud and substance from poore sheepe,
and bestowe the goods of the Church in
delicious pomps and excesse, in stead of
maintaining the poore and intertaining
youth in liberall Arts, and other deuine
and humane disciplines. But oure God
which is iuste in his iudgements, will

J. liij.

cause

Ezechiel
Cap. 3.
Micheas
Cap. 34.
Esa. ca. 56.

The rule of the v world.

cause them one daye to giue a count of
his goods so yll bestowed. For this is of
a suretie, that there are pastors that
haue this twentye yeares receyued the
fruites of their benefices, that haue not
thre times visited their flocke, but they
commit them to poore ignorant Chap-
lens, and many times to those that will
serue best cheape, who as they serue
God by credit, and by procurement, if
that the Lorde God haue not pitie of
them, they shalbe damned for euer. The
which being considered by the good
Docto^r S. Bernard, toward the ende of
the.33. sermon of Canticles, is very sore
offended with them, complaining of their
pompes and superduities, whereas he
painteth them out in their liuelye con-
lozs, as followeth: there is (sayeth he) a
spot and plague corrupted, that raig-
neth in the whole body of the Church,
the Ministers of Iesus Christ serue An-
tichrist, they stande and goe in great ho-
nor and pomp with y^e Lords benefits, &
neuerthelesse, they giue no honor to his
name,

S. Bernard
sermon. 33
of cāicles

The rule of the vworld.

name, and it is the ornament of a harlot, whom thou seest daily proceede from thence, so is the golde that they carie, their saddels, bzidels and spurres, the ornament of their fete is more superbiuous and full of pomp than the temple of God: their spurres are better gilded than their altars, from thence proceede their sumptuous table so wel garnished with delicate meats, their goodly gilded cups and goblets, from thence proceede their gredinesse & dzunkennes, frō thēce their Muscall harmonie, theyr Harps, Lutes, Virginalles, Regals and suche like, the delicate wine that the pzeffors powre out, and the monie that they haue in their purses, commeth from thence, (then he cōcludeth) and for to enioy and cloke this their deliciousnesse, they ordeine Prelates of Churches, Deacons, Archdeacons, Bishops, Archbishoppes: mozeouer being kindled with a meruelous zeale in the sermon that he made at the Synode of Pastors, he doeth not gallie with thē, but crieth out with open voyce,

S. Bernardes words
against
the Ecclesiasticals
at the cōu
sel of Reimes,

The rule of the vworld.

boyte, it is not the waye to decke the
Spouse of Iesus Chzist, but to spoile hir,
it is not to kepe hir, but to lose hir, it is
not to defend hir, but to let hir be a pray,
it is not to institute, but to prostitute, it
is not to instruct, but to prophane hir,
it is not feeding of the flocke of Chziste,
but spoyling and deuouring of them.
These are the remonstrances and ex-
hortations that this holy man made to
the Prelates and other members of the
Church, whē that it was lesse corrupted
thā it is at this present. But what wold
S. Peter and S. John say, that had not
one pennie to giue to the poore lame mā
that sat begging at the temple gate, if
they should see these Pontificall Courti-
ers, that haunt to be their successors
(but not followers) treading on silke,
with their perfumes, embaumentes,
mounted like S. George, lodged in the
suberbious and magnificall pallaces of
Kings, but y others were manie times
lodged in Charters and prisons of ty-
rants, but the Lorde God will one daye
come

The rule of the vworld.

come with a whip, and whip these Merchants and choppers of benefices out of his temple.

If we will curiously seeke out what is done in the Civile life, and ministring of the publicke affaires, to howe manye miseries it is subiect, although that it be at this daye a degree so noble and necessarie for our humanitie: we shall finde that it hath his part in the Cake aswell as others, and if that there be anye delectation or pleasure, for the honoꝝ that hangeth thereon, it is transitorie and vnconstant, and cometh to them as an inflammation that commeth to the humane bodie, knowing that it is necessarie that all their actions passe before the eyes of the common people, the which although they cannot perfectly render the reason of things, yet notwithstanding, they haue a certaine smell and sauoz of good and euill, wherefore those that are Iudges are subiect, as in a playe to be hissed at, and chased alwaye with shame and cōfution. For the people being asso-

nied.

The miserie of those that administer iustice.

The rule of the vworld.

aised. Plato calleth them a monster with many heads, and mutable, vncertaine, deceitfull, readye to wrath, readye to praise or dispraise without prouidence or discretion, variable in their talke, vnlearned, obstinate, and therefore it becometh that y life of a Judge be conformable to their will, for as he iudgeth openly, so shal he be iudged of the secretly, not only in matters of weight & importance, but in those of smal consequence. For alwayes the people will finde some fault, as Plutarchus writeth in his pollicies. The Atheniensies murmured at their Simonidus for y he spake too hie: y Thebias accused Panichus, for that he would spit oftentimes: the Lacedemonians noted their Ligurges, for that he went alwayes holding downe of his head: the Romanes founde a great vice in Scipion, for that in sleeping he snorted too loude: the Uticences defamed the good Cato in his eating: they founde Pompeius vnciuile, for that he would scratch with one finger onely: the Carthagians

The rule of the vworld.

thagians blamed Hannibal, for that he was alwayes vnclaced and open before his stomacke: others murmured at Iulius Cesar, for that he caried the girdell of enil grace. And yet this is but little in comparison of other good men, that this people or common sort haue persecuted, banished, and in the ende put to death in satisfaction of their good seruices that they had done in the common welth. If that greate Orator Demosthenes were aliue, he could say somewhat, who after that he had bene so iust and faithfull a protector of his common wealth of Athens, was in the ende vniustlye banished, as though he had committed some notable crime. Socrates was also poysoned. Hannibal was so yll treated of his that he was constrained to wander miserably in the world. The Romanes did the like to Camilus: the Grekes to Ligurges and Solon: the one of them was stoned, and the other hauing y eye pulled out, was banished like a murtherer. Moyses and many other holy men haue
so

The rule of the vworld.

Against
Iudges
that are
corrupted

so manye times tasted the furie of the people, that if they were this day liuing they would poure out maruellous complaints against them. And as we haue shewed and set forth the defaults and miseries that procede of the peoples parte, so must we in like case put into the balance, the errors and corruptions that is found in wicked Iudges, of the which sorte, some (to be short) are corrupted by feare, for the feare that they haue to displease a Prince or a great Lord, they violate iustice, and are as Pilate that cōdemned Christ to death, for feare that he had to displease the Empero: Tiberius Cesar: other magistrates are corrupted by loue, as was Herod the Tetrarch, who for to please by foolish loue the Damsell that daunced, condemned to death S. John Baptist, although that he knewe he was iust and innocent. Some are many times corrupted by hatred, as was the chiefe Priest, who of malice condemned S. Paul to be smitten and stoned, thoughe he deserued it not.

The rule of the vworld.

not. Sometimes the Magistrates are corrupted by golde and siluer, and other giftes and presentes, as were the children of the Prophete and great Prieste Samuel, and this disease is so contagious, that at this day it is commo among many. They all loue (sayth the Prophet) presents, they all seeke for gifts, they do not right to the orphelin, and the widowes complaint commeth not before them, and in another place, woe be to you that are corrupted by mony, and by prayers, by hatred or loue, and that iudgeth the good to be euill, and the euill to be good, making of light darknesse, and of darknesse light, woe be to you that haue not respect to the merits of things, but to the merits of men, that regardeth not equitie, but gifts that are giue, that regardeth not iustice, but monye, which regard not that which reason ordeineth, but only to the affection whereas youre desires doth guide you: you are diligent in riche mens causes, but you defer the cause of the poore, you are to them cruell
and

The rule of the vworld.

and rigorous, but to the riche, louing
and tractable. The Wisdome following
the like matter, sayeth, the poore crieth
and no man giueth eare, but one will
aske what he is, the riche man speaketh,
and all the world pleadeth his cause, and
lifteth vp his wordes with admiration
euē to y^e skie, yet this is not enough, for
when that they are in the degree of ho-
nor, they haue another woyme that
gnaweth them, they do with their chil-
dren as the mother of Zebede saide, Lord
graunt that my childre may sit, the one
on thy right hand, the other on thy lefte
hand in thy kingdome, after them they
aduaunce their children in their digni-
ties, being sometimes ignozant and fol-
lish. Then the Prophet Jeremie sayth,
they are magnified and become riche,
they are become fat, they haue leste the
orphelin, and haue not done iustice for
the poore, shall not I therefore punish
such things (sayeth the Lorde God) and
and my soule take vengeance on suche
maner of people: Heare also the sentēce
that

Math. 20.

Jeremie.

The rule of the vworld.

That saint James pronounceth against S. James
them at the day of iudgement: you haue Cap. 5. a.
condemned and killed the iust, you haue
liued in wantonnesse in this worlde ta-
ken your ease, you haue satisfied youre
hearts: now therfore (sayeth the Lorde
of hosts) wepe and howle in your wret-
chednesse that shal come vpon you, your
garmentes are both eaten, your golde
and your siluer is cankred, and the russe
therof shalbe a witnesse against you, and
you shall eat your fleshe as it were fier,
for the complainte of widdowes is as-
cended vp to my throne. These are the
complaintes that the Prophets and the
Apostles made against worldly Iudges,
here are the Censures that our good God
hath thundered against them.

There resteth now nothing more but
to know what is done in Matrimonic,
seeing that we haue sought out in gene-
rall the miseries of all the estates of the
world. There is nothing more certaine,
if we will weye in our mindes the origi-
nall of Matrimonic, excellent, and well

R. J.

accoun-

A praise
of mari-
age, to
shew the
miseries
that fol-
low.

The rule of the yworld.

accomplished on both partes, as Plato
did his Commō weale, Cicero his Ora-
tor, & S. Augustine in his Citie of God.
There is nothing in the worlde, whiche
may compare in pleasures to marriage.
be it true, the fortune aswell prosperous
as aduerse is common, and that more is,
there is so great Communaltie of bodie
and vnion of spirites, that they seme
two, transformed into one. And if the
pleasures seme to vs greate, to confer
our affaires and secrets with our friends
and neighbors, how much is the de-
lectation more greater that we receiue,
to discouer our thoughtes to hir, that is
ioyned to vs by such a place of charitie,
that we put our truste in hir, as in oure
selues, making hir wholly treasurer of
faithfull keeper of many inwarde secre-
tes and cogitations of our soule. But
what may be more greater witnesse of
seruent loue, than to forsake Father,
Mother, Sisters and Brothers, and ge-
nerally all the Consanguinitie till they
become enimie of themselves, so to fol-
low

The rule of the vvorld.

low a husband that doeth honoz and reuerence hir, and hauing all other things in disdaine, she only cleaueth to him, if he be riche, she keepeth his goods, if he be poore, she employeth all the Arte that nature hath giuen hir for to compare with him in his pouertie, if he be in prosperitie, his felicitie is redoubled in hir, she seeing hir selfe partaker of his benefits, if he be in aduersitie, she beareth but the one halfe of the griefe, and furthermore counterfeiteth him, afflicteth and serueth him. If a man wyll remayne solitarie in his house, his wife keepeth him companie, doeth cherishe and comfort him, and causeth him more easlye to digest the incomodity of his solicitude, if he wil go to the fieldes, she conducteth him with eye, so far as she can see him, she desireth and honoreth him, being absent, she complaineth and sigheth as if he were alwayes by hir, being come home, he is wel receiued, cherished and fauored, with the best shewes and tokens of loue that nature hath shewed, in such sort, that for

Ex. y.

to

The rule of the vworld.

to speake the truth, it seemeth that a wife
is a gift from heauen graunted to man,
as well for the contentation of youth,
as for the rest and solace of age, nature
can giue vs but one father and one mo-
ther, but mariage representeth many in
our children, the which do reuerence and
honor vs, who are more deare than our
own proper bowels, being young & little
they play, laugh & shew vs many Appre-
tises, they prepare vs an infinite num-
ber of pleasures, in such sorte, that by
their toys and pastimes that nature
hath giuen vs for to deceiue and passe a-
way part of our miserable life (if we be
besieged with age, a thing common to
all) they solace the discommoditie of our
age, close our eyes, bring vs to the earth
from whence we came: they are our
bones, our flesh and bloud, seeing them,
we see our selues, in such sort that the fa-
ther seeing his children, may be assured
that he seeth his liuelie youth renewed in
the face of his children, in whom we are
regenerate and borne againe, in such
sort,

The rule of the vworld.

sozt, that the age (being a heauy burthē)
is not grieuous vnto vs, beholding the
mirrozs oꝛ similitudes of our selues that
eliate the memoꝛie of vs, and make vs
almost immortal, in pꝛocreating and in-
gending others after vs, as the Joynt
oꝛ Slip being taken from a tree, of the
which groweth many others: the which
I haue treated moze at large in a booke
that I brought to light the last yeare, of
the dignitie of Mariage, in the which I
thinke I did omit nothing of that that
pertayneth to the whole ornament
and decking of the coniunction of Ma-
trimonie: therefore, foꝛ feare to be ac-
cused of vnconscience, oꝛ counted a turn
tippet, I will not nowe dispraise that
which I haue so muche exalted. But foꝛ
that my subject (that treateth of the mi-
series of all estates in our dayes) requi-
reth that I giue no moze pardon of this,
than I did to the others, I will in fewe
woꝛds shew that which I haue reade in
manie Authoꝛs, the which confesse with
me, that there is much swēte and plea-
sant

The rule of the vworld.

Lawes for
to recōcile
the man
and the
vvife.

fant things in mariage. But if we doe well consider and weye in a iust ballace the great and vnſupportable deedes, we ſhall finde among theſe Roſes, manye thornes, and among theſe ſweete ſhoures of raine, we ſhall find that there falleth alwayes much haile, be it true, the Athenians being a people much commended for their prudence and wiſdome, ſeing that the huſbands and wiues could not agree, bicauſe of an infinite number of diſſentions and prouocations that chaunced ordinarily betwene them, were conſtrained to ordeyne in their common weale certaine magiſtrates, whom they called reconcilers of married ones, the office of whom is to reduce, reconcile, and ſet accord by all meanes. The Spartians in their common weale had in like caſe eſtabliſhed certain Magiſtrates named Armoſins, who had the charge to correct the inſolencie of womē, to reprove their arrogancie and audacitie towards their huſbands. The Romanes would not ordeyne Magiſtrates, perſwading with them

The rule of the vworld.

themselues that men were not sufficient
to brydle the raging temeritie of womē
that they did poure out, but they had
their refuge to the Gods, and dedicated
a temple to the Goddesse Vitiplaca,
where in the end they accorded of their
domesticall quarrels. But who can (say
they) patiently beare the charges of Ma-
riage, the insolency and arrogancye of
women, the yoke of a kinde vnperfect?
Who may accomplishe their carnal ap-
petite, as also their vninsatiable pompes?
Doth not the olde Greeke Prouerbe say
that women and ships, are neuer so wel
accomplished, but that alwayes they
want repairing? If thou takest hir poore
she shalbe despised, and thy selfe lesse e-
stemed, if thou takest hir rich, thou ma-
kest thy selfe a bond slaue, for thinking
to marie one equall to thee, thou mariest
thy vnsupportable maistres, if y takest
hir foule, thou canst not loue hir, if thou
takest hir faire, it is a ymage at thy gate
for to bring thee companie, it is a tower
that is assailed of al the world, and ther-

Miseries
and thorn-
es in ma-
riage.

Beautie
maketh a
vvoman
suspected,
deformi-
tie hated,
& riches
proud.

The rule of the vvorld.

foze that is verie hard to kepe that eue-
ry one seeketh to haue the key, beholde
the hazard wherein thou art (sayth Wil-
liam de la Perriere) that thy round head
become not forked, which were a fear-
full sight if it were visibie and apparēt,
this is the conclusion, riches causeth a
woman to be proud, beautie maketh hir
suspected, and deformitie oꝝ foulnesse
causeth hir to be hated. Therefoze Dipos-
nares hauing tasted the martirdomes of
marriage, said, that there were but two
good dayes in all the life of marriage, the
one was the wedding day, and the other
the day that the woman dieth, foꝝ that on
the day of marriage, there is made good
cheare, the Bride is fresh and new, and
all new things are pleasant, and of all
pleasures the first is moſte delectable.
The other day that he sayth is good, is
the daye wherein the woman dieth, foꝝ
that the beaſt being deade, deade is the
poison, and that by the death of the wo-
man the husband is out of bondage. In
confirmation wherof, there is recited a
pꝛetic

The rule of the vworld.

pretie historie of a noble Romane, who the day after his mariage, after that he had lien the first night with his wife, was verie pensive and sorowfull, and being demanded of certaine of his familiar friends, what was the occasion of his sorow, seeing that his wife was so faire, riche, and come of a noble progenie: shewing them his foote, he stretcheth out his leg, saying, my friendes, my shoe is newe, faire and well made, but you know not where about it doeth hurt and grieve me. Also is alleaged the saying of Philemon, that saide that the woman was to the man a necessarie evil, seeing that there is nothing more harder to finde in this worlde, than a good woman, following the auncient Proverb, that sayth that a good woman, a good Mule, and a good Goate, are three dangerous beastes. Also is recited the saying of Plutarchus, the which demaundeth if there be any thing more lighter than a womans tongue unbribled, more pricking than hir wordes, more to be feared

The rule of the vworld.

feared than hir boldnes, more execrable than hir malice, more dangerous thā hir furie, or more dissembling than hir teares, not putting in account manye other things that he reciteth of the discōmodities of their worke, for that many times men are constrained to nourishe other mens children, or if by chaunce they are the husbands, he is in hazarde to be the father of wicked children. The which manie times are the desolation and dishonoꝝ of their fathers house, and a reproch and shame to all their kined. The which thing y^e Emperoꝝ Augustus fearing, wished that his wife might neuer haue childe, and oftentimes he called his wife and his piece two wormes that did eate and destroye him with extreme dolor. Marcus Aurelius one of the worthiest Emperoꝝ that euer bare scepter, knowing what was done in marriage, as he was dailie called on by certaine of his Lords, that he shoulde marrie his daughter, saide vnto them: bere me no more, for if all the counsell of the wife

A notable
sentence
of Marcus
Aurelius.

The rule of the vvorld.

wife were founded in one Fornace, they
woulde not be sufficient for to giue good
counsell in making of a mariage, and
will ye that I giue hir alone & so light-
ly. It is now six yerres since that Antho-
nius Pius elected me for his son in lawe, Anthoni-
us Pius,
and gaue me the Empire in mariage,
and yet haue we bene both deceiued, he
in taking me for his sonne in lawe, and
I for taking hys daughter to wyfe.
He was called Pius, for that he was ve-
ry pitifull to eche one sauing to me, to
whom he was cruell, for in a little fleshe
he hath giuen me many bones, whiche
is in some the bitter gal that is mingled
among the swete delicatenes of Matrimony,
the which for to sprake the truth,
we cannot so well cloke nor disguise by
words, but y at the last we are constrained
to confesse it, so that if we do weye
bryghtlye the Eclipses and miseries,
with the pleasures & pastimes, we shall
find that y one surpasseth not the other.

An ende of the seconde booke.

¶ The

The thirde boke.



Let vs now eche
estate, making their tra-
fick, and spreading their
nets, and let vs take our
way to humaine miseri-
es, & treat of the other scourges, wher-
with nature doth torment this poore bes-
sell of earth, soz to make him stoupe, and
bzing him to the knowledge of his God.
It was not sufficiēt that there is a cor-
ruption in all estates, and in the lumpe
of man, which is but a filthie and foule
carcasse, but that he must areare battell
against God, in deuiding his Religion.
S. Jerome and S. Augustine do declare
that in their time, the word of God was
had in such reuerence, that it was spred
in all the corners of the earth, even in
the wildernesse, but now (vnthankfull
wretches that we are) the Lorde God
hath so takē away the light of his Gos-
pell from vs soz oure sinnes, that it
shineth but in a little end and corner of
Europe.

The rule of the vworld.

Europe. And yet that which ought to
giue vs most feare, are the diuersitie of
opinions that are among vs, and the er-
rors wherein we are wrapped, for that
which one sayth is white, another sayth
is blacke, that which some call daye, o-
thers call night, that which is light to
one, is darknesse to another, that which
some finde swæte, others iudge it bitter,
that which is Iesus Christs veritie and
heauen to one, is Antichristes dreames
and hell to another. In the meane time
what shoulde the Ignorant thinke, in
what trouble, perplexitie and dispayre
ought their poore consciences to be in,
when they see that denied of one, which
the other approueth, seeing that thys is
certaine, that there is but one veritie a-
mōg so much varietie of opinions. We
may now well saye that the sheepesolde Iere. 12.
is open by the negligence of Pastors, Ezech. 34.
the Wolves are entred, and the sheepe
are dispersed and gone forth, some of
them forsaken of their shepheardes, and
guided by others that care not for theyr
losse.

The rule of the vworld.

losse. Those that are in the true flocke are continually in daunger to be seduced and drawen oute of the right path. If it were possible to beholde with our coꝝpozall eyes, the daunger wherein all Chriffendome hath bene, or if it were possible to count or number the poꝝre soules that by the dissentions of diuers opinions perish daily, there is none but would quake for feare. But is there any kinde of wrath or vengeaunce that we haue not tasted in oure age, I will not here reckon the warres and effusion of bloud that we haue tasted within thys fortye or fiftie yeares. I haue wꝝitten of this moꝝre at large in other places, but the memoꝝie thereof is so newe that the woundes bleede as yet vpon y poꝝre people, that we see daile stray about from towne to towne, with the poꝝre mothers that beare their yong children in theyꝝ armes, saued from the middest of the fier, from the bloody glaines, fleeing the vnmmercifulnesse of the enimie, finding no place of refuge for to solace their calamitie,

In a treatise of
peace and
vvar.

The rule of the vworld.

Iamitie, can witnesse y same. But what
harde and stonie hearts haue those that
see the strétes and places couered with
these straunge people, what countenance
maye those then haue, that stirre by so
many tragedies on the earth, when that
they shall heare their cries and lamen-
tatiōs, knowing that the day wil come
wherein they shall render a count of all
the innocent bloud that they haue shed,
from the time of Abell that was firste
slaine, vntill the last man, as the spirite
of God doeth teach vs in the holy scrip-
ture. We haue bene afflicted with y war
which is one of the forerunners & scour-
ges of Gods wrath. Haue not we had
plagues in our time: behold y afflictions,
how they succēde by degrees. I haue red
maruelous contagions that haue bene
before our time, the which we will con-
fer with ours, to the ende that we maye
know, that then when the wrath of God
is poured against vs, that the all liuing
soules do feelee it. Many Authours worthy
of credence, write that those of Constan-
tinople age.

The miserie of mā
by conta-
gion, as
vwell in
times past
as in our
age.

The rule of the vworld.

tinople haue bene persecuted wth a plague so horrible, that those that were not sicke, thought themselnes to be killed of other men, and being in this trouble and feare, they furiouslye thought that they had bene killed. In the time of Heraclius there chaused such a contagious plague or pestilence in Romainie, & in a short time there died manye thousandes of men, and the violence of the sicknesse was so grieuous, that manye impatient in their paine, drowned themselues in Tyber, to staunch and quench the extreme heate that burned their bodies within, like a Cathar. Thucydides a Greeke Autho: writeth that in his time there was suche corruption of the ayre in Greece, that there died an infinite number of people, without finding or inuenting remedie that might ease their paine, and yet he addeth a thing more wonderfull, that those that were healed of this poison, had lost their memorie and knowledge, in so much that one knewe not the other, no not the father

Thucydides in his second booke of the vvars of the Peloponienfis.

The rule of the vworld.

ther the sonne. Marcus Aurelius an Au- Marcus
thor worthe of credence, assureth that Aurelius.
in his time, the mortalitie was so great
in Italie, that the Writers that would
haue written thereof, hadde lesse
paine to discover and put in count the
little number of those that remained a-
liue, than the infinite number of those
that died. The souldiers of Auidius Cas-
sius that was Lieutenant to Marcus
Anthonius the Empero, being in Selu-
cia a town of Babilonia, entred into the
great Temple of Apollo, whereas they
found a Coffer, the which they opened,
thinking that there had ben some great
treasure, but the ayre that proceded out
thereof, was so infectious, that it first in-
fected all the Region of Babilonia, and
then proceded into Grecia, and from
Greece to Rome, whereas it moued so
many pestilēces, that it caused to perish
almost the third part of humaine kinde.
Let vs leaue the auncient histories, and
treate of those that haue passed vnder
our age, to the end that we (being Chri-
stians).

The aire
corrupted
that pro-
ceded out
of a coffer
perished
the third
part of
humaine
kinde.

The rule of the vworld.

Christians may learne by the great miseries and afflictions, that God hath sent vs, the great fragilitie and miserie of oure humaine condition. For when that his wrath is kindled against our sinnes, he maketh vs to feele the darts of his rigorous Justice, there is no kinde of paine nor torment, but that therewith he afflicteth and persecuteth his creatures, what experience had we in the yeare a thousand five hundredeth, twentie eight: when that the plague was so gricuous in the French Camp, whilst the siege was at Naples, whereas the violence of the paine was so prompt and sodaine, that they were swoner dead thā they did think to die. And this wicked and unluckie disease did not only afflict the bulgar sort, which were almost all consumed, but also the great Lordes felt it, the Lorde of Lautrec, of Claudemont de la Vall, de Moleac, the Chastynery grand Mont, and other notable personages, the memorie therof can not be renued without teares. The lyke chaunced to English
men

A plague
in the
French
campe at
Naples.

The rule of the vvorld.

men in Bullen, whereas the plague was A plague
so greate, that there was not ground in Bullen,
mough in the towne to burie the deade,
so that the King of England coulde not
finde men in Englande that would goe
thither, till that they were forced of vio-
lence to go, for the more there went thi-
ther, the more there died; in such sorte,
that the foure corners of the town were
putrified and corrupted with the smell
and vapoꝝ that proceeded from the deade
bodies. The yeare before that the decea-
sed King Frauncis of good memorie, es-
poused the Quæene Clinoꝝ; Almaine
was assailed with a new kinde of sick. A conta-
nelle, wpyth the which the parties that gion in
were taken, died within .xxij. houres Almaine;
with a sweate, and this sicknesse hauing
taken his originall in the Ocean, spred
in a moment all ouer Almaine, as an
embracing that consumeth al, for before
that a remedie was founde, there died so
many thousandes of men, that manye
Prouinces remained desert and forsake,
bicause of the putrifaction of the ayre,

I.ij.

that

The rule of the vworld.

A marue-
lous con-
tagion in
England.

Contagiō
in Aix.

that consumed all that it touched, also there where the aire was so infected, the dwellers remained marked with a red crosse. Ioachim Scilerus writeth, that when the pestilence tormented so furiously (and by so lōg space of time) Englande, the powze of the venim was so great, that the reasonable creatures did not onely die, but that the birdes left their nests, egges, and yong ones, the beasts left their caues & dennes, the serpents & moiwles appered aboue ground, by heaps, and left their places, for feare of the venemous vapoꝝ that was vnder the earth, in such sorte that there were found deade vnder the trees, and in the fieldes, with pushes and botches on their poze members. The yere. 1546. the last day of Maye, there did rise a plague that lasted nine Monethes, so great and dreadfull at Aix, a Citie in Prouincia, whereas the people of all ages died in eating and drinkeing, in such sort, that the Churchyardes were so full of deade bodies, that there was founde no moze place

The rule of the vworld.

place to burie them, and the most parte of the diseased, fell into a fransie the second day, and would cast themselves into Welles, others fell oute of their windowes into y^e streetes. Some other were bered with a bloudie flir by the nose, the which did runne day and night violently, and with the losse of their bloude they lost their liues, and it came to such extremitie & desolation, that womē with childe brought forth the fruite of their wombe out of time, they and their fruit dying, the which afterward were chaūged to a violet or blewisch colour, as if the blood had ben spzed al ouer their bodies. And to be short, the desolation was so great, that the father kept no count of his childe, nor the husbände of his wife, yea with monie in their handes, oftentimes they died for default of a glasse of water, or if by fortune they had for to eate, the sicknesse was so cruel and short that they died many times with meat in their mouthes, and the furie of this contagion was so inflamed, and al the town

The rule of the vworld.

so infected, that with their looke that they
wold cast vpon some, they woulde in-
fect them, and their winde and breath
was so venemous, that there would rise
botches and sores on the parties that
therewith were attainted. It is a fearful
and pitifull thing in nature, the which
a Phisition left vs in writing, the which
was ordeined of the chiefe of the Citie,
to visite the sicke, that the euill was so
cruell, that no remedie might be found,
so that they that were taken therewith,
had no hope of health, but by the assault
of death. And they were so acquainted
therewith, that when they felt them-
selues taken, they themselves woulde
take a sheete, and lie downe aliue there-
on, looking for no other thing than the
violent departing that the soule hath,
for to depart from the bodie, his mortall
habitable: the whiche he sayeth to haue
seene in many, and specially in a woman
whome he called by a window, for to or-
deine hir some remedie and ease of hir
paine, whome also he perceiued by the
win-

A marue-
lous act.

The rule of the vworld.

Window, how she lay downe hirselfe in
hir winding sheete, so y they that buried
y infected, being entred into hir house;
shortly after found hir dead and lien in
the middelt of hir house, with hir sheete
half sowed. There resteth now nothing

but to treat of famine, which is one of
the scourges of Gods iustice, as he him-
selfe hath witnessed to vs by his Pro-
phetes and Apostles, sometimes threat-
ning sinners to giue them a heauen of
brasse, and a earth of fier, that is to saye,
barren, that shall not bring forth fruite,
and for this cause our Lord God decla-
ring to his disciples, the plagues that
should come, shewing befoze that Patri-
on shal rise against Patriō, & kingdome
against kingdome, he addeth euen after
that as though one did depende on an
other. And there shall be pestilence and
hunger in certain quarters of the earth.

For war, pestilence and famine are the
ig.darts that he is wont to shote against
the earth, when that he is angrie with
his creatures. Let vs now see whether

L.iii.

that

The misfe-
ry of man-
by famine
Leui.26.

Math. 24.

The rule of the vworld,
that we haue not ben grieued with this
dart, aswel as with the others. I wil not
here shew the cōmon famines that haue
raigned diuers times in Asia, Europa, &
Affrica, but I wyll only make mention
of them of most memorie, aswell Pro-
phanes, as of those in holie scripture, to
the end that those that liue in this world
as in a pallace of voluptuousnesse with-
out hauing tasted the miseries and cala-
mities to the which we are subiect, when
that it pleaseth the Lorde God to poure
doun vpon his creatures the arrowes
of his wꝛath and malediction, be prouo-
ked to acknowledge the souereigne and
mightie power of their Creator, and
the pitifull estate of humaine kinde, sub-
iect to so many miseries. We will ther-
fore begin with those of the Romaines.
After the great ruine of Italie, and that
Tottilleus the chiefe enimie of humaine
kinde, had besieged Rome, they fell into
such scarcitie of foode and sustenance,
that they were faine to eate all kinde of
filthy beastes & vermin, as horses, dogs,
cattes,

The rule of the vworld.

eattes, rattes, mise, and such like, yea,
and in the ende they did eate one ano-
ther, a thing mosse fearfull to heare of,
that whē Gods iustice doth oppresse vs,
we are brought to such necessitie, that
we spare not our like, yea, the mothers
their childe. The like befell in the de-
struction of Ierusalē, as Eusebius shew-
eth in his Ecclesiasticall historie. It is a
straunge thing to heare, but more ab-
hominable and monstrous to see, that
whē the great Scipio besieged the great
Citie of Numantia, and that he had take
awaye all the meanes for them to get
bittailles, they being pressed with the
extreme rage of hunger, came forth e-
uerie daye to chase after the Romanes,
in such sort, that whē they took any one
they eate them without shame, & dranke
their blond, with as good a stomack, and
so well digested, as if they had had ey-
ther Meale or Mutton, and being in this
rage, they took none to mercie, for so
sone as he was taken, he was killed,
sleyed, cut in peces, and solde in the
Butcherie,

The mo-
thers eate
their chil-
dren.

A famine
almost
vncredi-
ble.

A butcher-
ie vwhere
mā's fleshe
was sold.

The rule of the vworld,

Butcherie, so that a Romane was more worth among them deade than liue, or raunsomed. There is made mention in the fourth booke of the Kings, the sixth Chapter, of a famine that chaunced in
4. Regū. 6. Samaria, in the time of Heliscus, which passeth this befoze in desolation and pite, for the hunger was so great, that the head of an Asse was solde for foure score pieces of siluer, and the fourth part of a measure of Pigeons dung, fīue pieces of siluer, and yet that which is furthest from our humanitie, after that all the bittailles were consumed, the mothers did eate their owne children, in such sort that a poore wife of the Citie made hir complaint to the King of Israell, (seeing him vpon the wall) for that hir neighbor would not keepe and performe the covenant that was made betwene them, which was, that they shoulde eate hir childe, and when that was eaten, the other womā's child should be in like case slaine, the whiche I haue (saide she to the King) done and accomplished, for we haue

The rule of the vworld.

haue sodden and eaten my childe, and
nowe she hath hidden hirs, for that it
shoulde not sustaine me. And when the
king had heard that which the woman
had saide, his heart was bered and trou-
bled with sorrow, and rent his garments
and put on sackcloth, saying, God do so
and so vnto me, and so forth in the texte.
Iosephus, the seventh booke and thirde
Chapter of the warres of the Iewes,
tellethe a Historie almoste conformable
to this befoze rehearsed, but executed af-
ter a more straüger and detestable ma-
ner. He sayeth that there was a woman
noble and riche, when that Ierusalem Ioseph.
was besieged by Titus, Vespasians son, the.7.
the whiche had gathered together parte booke.3.
of hir goods, that she had had in times chapter,
past, and liued solitarilye of that little of the
that she had, but the souldiers and men vvarres of
of war did take all away fro hir, in such the Iewes.
sort that whē that she had made ready a
morsell of meat for hir owne eating, they
would take it away by force, so that she
had nothing remayning. So that after-
ward

The rule of the vworld.

A historie
of Iose-
phus.

ward she himself was oppressed with be-
rie great hunger, so that she wished hir
selfe out of the worlde, but hir houre
was not yet come. Wherefore that she
might slake hir hunger, and sustaine hir
life, she armed herself against the lawes
of nature, and tooke bpō hir an horrible
crueltie, for when she hearde hir childe
crie, the whiche she helde in hir armes,
she saide vnto him, what shall I doe my
sonne, for the wꝛath of God hath enuiro-
ned this Citie, in euery coꝛner thereof,
famine ragineth, without the Citie the
swoꝛde killeth bp all, within we stande
in feare of the sedicious, oure enimies
pꝛeuaille without, in the town are fiers,
burnings & ruines of houses, famines,
pestilence, spoyling and destroying, so
that I cannot fede thee my sonne. Now
therefore my sonne, if I shoulde die for
hunger, to whome shoulde I leaue thee,
being yet a childe, if I shoulde save thy
life, thou shouldest be in perpetuall ser-
uitude and bondage to the Romanes,
come therfore my sonne and be meate to
thy

The rule of the vworld.

thy mother, a terror and shame to the men of war that haue left me nothing, and thy lot be in the Garden of Eden, and Paradise. And after that she had spoken these wordes, she killed him, cut his bodie in picces, & roasted some, & some she sod, and when she had eaten parte, she laide by the rest to keepe: and after that she had plaide this pitifull Tragedie, the souldiers came againe, and they smelling the smell of the roasted childe, began to threaten hir euen to die, if that she brought not forth the meat. But she being as it were in a rage, seeking meanes to follow hir sonnes steppes, being nothing abashed, said vnto them, be content my friendes, I haue done you no wrong, beholde I haue kept you your parts: so ending hir wordes, she brought forth the rest of hir childe, and set it on the table, wherewith the souldiers being amased and confounded, felt themselues so smitten to the heart, that they remained dumbe and ouercome, but she to the contrarie, with a fearful looke, and steadfast

The rule of the vworld.

fast countenance, said vnto them, what
my friends, be merie, it is my fruite, it
is my childe, it is my deede, why do you
not eate therof? I haue satisfied my selfe
firſte therewith, be you more captious
therin than the mother that bare him:
thinke you ſcorne of my meate, of the
which I haue eatē before you. But they
which coulde not ſuffer or abide to ſee ſo
pitiful a ſpectacle, went their ways, and
left hir alone with y^e reſt of hir child, the
which was in ſūme, y^e reſt that was left
hir of al hir goods. Here haue I recited y^e
ſaying of Iosephus. But ſo: y^e there are
ſome that are nothing moued in reading
hitories, monuments, or the examles
of auncient writers, vnleſſe that they
haue knowē the like in their age, or ſeen
with their eyes, or as it were touched
with their finger, therefore I will ſhew
here howe that God doeth ſpare vs no
more, than he hath done our Elders be-
fore vs, when that he is angrie ſo: oure
ſinnes, as it ſhalbe plainly ſhewed by
this Hiſtorie that followeth, the whiche
Willyam

The rule of the vworld.

Willyam Paradin hath witten, a man learned and wel sene in the knowledge of Histories or memoriall things done in our time, where as he sayth, that the yeare a thousand, five hundred, twentie eight, the world was giuen to so many vices, and was so full of sinne and iniquitie, that it was not humbled and amended, because of the furious assaults and great effusion of blood of the former wars, but to the contrary, it was become worse and wholly depraved, by the means whereof the bonde of Gods wrath was spreade out in this poore Realme of Fraunce, after such a sorte, that it was thought that all was brought to an end. For there happened so great calamitie, pouertie and miserie, that there was neuer the like knowen by memoriall of time, of the like affliction, aswell in humaine bodies, as in fentes and reuenues of the earth, for during the space of five whole yeares, which beganne the yeare. 1528. the time came into suche a disorder, that the foure seasons lost their natu-

The miserie of our age.

The meruellous contagion of our time.

A famine, the yere 1528.

The rule of the vworld.

natural course, and shewed themselves chaunged and altered among themselves: the Spring time being Haruest, and the Haruest the Spring time, the Sommer in Winter, and the Winter in Sommer, but aboue all, the Sommer had such powre, y it occupied the raigne and domination of the others, and speciall ye against his nature contrarie, so that in the deepest colde of Winter, that is to wit, December, Januarie and February, in y which times they ought to rest, die, leane the ground, and giue it ouer to frostes, snowes and cold, it was so extreme whote, and the earth was so heated and burned, that it was a fearefull sight to see. For in fīue yeares there fell little frost that remained aboue one day or twain, so that by this vnaccustomed great heat, maintained and nourished the vermine of the earth, as Todes, Frogs, Grasshoppers, Caterpillers, and such like, in such quantity, that the yong and tender corne was no sooner come forth, and out of his blade, but that it
was

The rule of the vworld.

was eatē and deuoured, which was the cause that the corne that ought to multiplie, and haue many cares and stalks of one roote, brought forth but one or two, and yet very barren, being full of Darnell and blaffings, in such sort, that when it was gathered, the mosse part came not aboue the quantitie of the sowed seede, and manye times lesse. And this famine lasted fve yeares without ceasing, a thing so pitifull and miserable, that it is not possible for man to ymagine the like without seeing, whiche was the cause that a quarter of Wheat was sold at Lyonnois, Forests, Auergny, Bauionlois, Burgonny, Sauoye, Dolphinye, and manye other places, for the summe of. xiiij. rbi. rbiij. poundes turnoys. And the poore people were so afflicted, with suche dearth and scarcitie so long a time, that a number of mischiefs and maledictions did follow. For y poore people that liued well, inoughe of theyrents and reuenues, were cōstrained to forsake all and asae their bread for Gods

M. J.

sake,

The rule of the vvorld.

sake , and the number of poore beggars did so encrease , that it was a pittifull sight to see them in flockes harde to ouercome, and more daungerous to endure , for beside the great feare that men had to be robbed of them, the which extreme necessitie did constraine , there proceeded a great stinking and infectious smell out of their bodie s , for that they filled their bellies with all kinde s of hearbes, good, naught, helthfull and benemious, so that there was no herbes left in Gardens , that they might come by, not so muche as the stalkes and rootes of Coleworsts (of the which) they founde not the one halfe to sustaine them . And when that there was no more to be had in Gardens , they had their refuge to wilde herbes, not bled, so that the most part of them, woulde seth great kettels with Mallowes and other herbes , and so satisfied theselues as doe hogs. But it was a greater woder to see bread made of chaffe, ackornes, and of haye seede, the which the poore were forced to eate , by
impas

The rule of the vworld.

impatience and rage of hunger, and also remembzmg themselves, howe that hogs do delite to fede on ffearne rootes, they made breade thereof, deceiuing or beguiling the hogs of their fode and sustenance. The which is inough to make vs knowe how much oure Lord Gods wrath was against y filth of our sinne, seeing that he permitted that me should be brought to such necessitie, as to eate with the hogges, by the which meanes followed a number diseases, and the worlde fell into a greate feare, seeing a great bande or companie of men and women, yong and olde, goe shaking or trembling in the streets, the others hauing the skinnie swollen lyke drummes, others lying halfe deade on the ground, drawing their last breath, and of such kind of people were stables and barnes filled, others were so languishing, that of great paine, they coulde tel their necessitie, noz yet scant draw their breath, but quivered and shaken with their legs, rather seeming like to fancies

Q.ij,

and

The rule of the vworld.

and dreames, than men. Besides al this the great compassion was to see a great company of poore mothers, bare, leane, and disfigured, compassed and charged with many yong children, the which by great distresse of famine, cried out vnto their mothers for fode, the which beheld them so pitifullye and dolefully, that it seemed to me the greatest pitie of al, hearing the anguillhe and distresse of heart that they shewed, by shedding abundance of teares, and pitifull looke. The saide Paradin writeth, to haue scene at a place called Louhans in Burgonie, a poore woman, the which by great means and importunitie had found the meanes to get a piece of bread, the which was suddenly snatched out of hir hand, by a litle childe of hers, the which she gaue sucke to, and held in hir armes, the which was scant a ycare olde, the mother had neuer scene it eate bread before, for y which she maruelled greatly, beholding hir lyttell childe, how it did eate this same browne breade that was hard and drie, with so great

The rule of the vworld.

great an appetite, that it was a straunge & maruellous thing to behold, for y^e mother would haue gathered together the crums that fell from his mouth, but the child began to crie out, as though it had sustained some great wrong, for anger that he saw his mother gather together the crums, as though he had ben afraied not to haue had inough. ¶ eternal & almighty God, what image: what spectacle: might there be founde anye heart so bold of humanity, that might not be mooued thereby with cōpassion & pitie: The said Autho^r reciteth yet, that in an other billage (not far distant from the befoze saide) were found two women, the which not finding wherewithall to sustaine or slake their hunger, did eate and fill themselves with a benemous herbe named Scyla, being like Onyons, or wilde Lettise, and not knowing the vertue nor propertie of the saide herbe, poysoned themselves, in such sort and maner that their fecte and hands became grēn like Lezardes skiuines, and the poyson

¶.ij.

came

The rule of the vworld.

Came forth vnder their nayles of they
fingers, so that there was no remedie
but that they died sone after. Finallye,
this miserie and calamitie being of a
long and an intollerable time, the good
husbandmen of the countries hauing
lande, heritages and possessions, were
constrained to haue their refuge to rich
Merchantes, whereof some had hoarded
by whole barnes full of corne, for to be
first of them, whilst that their monie last-
ed, and then afterwarde was landes,
and heritages laid to gage, & solde who-
ly and at a smal price, of the which such
was worth a hundreth pounds, for the
which they had not ten, so great was the
mischiefe, and yll lacke of this cursed a-
uarice and vsurie, and yet it was not y-
nough that men were afflicted & scour-
ged with the behement yre and scourge
of Gods wrath, by coniuration of all the
elements, & almost of all the creatures,
but that men also (theire like) did afflict
and persecute them. For these couetous
rich men, seeing the time to succede, as
they

The rule of the vworld.

they did wish and desier, for to fyll their chests & coffers, did not faile to their occasion, they had Factors for their purpose, for to put to sale y^e poore mē's goods at their price, and at the worde of those that had corne, for the bying wherof the good people wold leaue nothing vnsold, euen to lay to gage their clothing, for to haue soode, and that which was worse, the most part sawe not that measured that they bought, and notwithstanding they were constrained to take it, such as pleased the seller, and to bye (as the proverbe goth) a pig in a poke. And I must here tel, y^e there hath bene such a vsurer that hath had a piece of grounde for lesse than the writings haue coste at a Notaries hands. Those that haue made suche rapines, know well that I speak truth. And after al these mischiefs, you should see nothing but good people driuen out of their houses and goods, they, their wiues and children, and then they died in Hospitals, of the which, these false sellers are the murtherers, as if they had

D. liij.

cut

The rule of the vworld.

cut their throttes, and they shall render
and giue account before him, vnto who
nothing is hidden. We haue here made
a long declaratiō of three scourges, with
the which our God is wonted to waken
his creatures, when that he feeleth them
obstinate and wallowing in their sins,
but this before is little, to the regard of
other cruel diseases, with the which our
life is threatned, and besieged all oure
dayes. Plinie and manye other Whisiti-
ons, Grekes and Arabians, haue writ-
ten, that since two thousand yeare, they
haue discovered more than three hun-
dred kinde of sicknesses, to the whiche
the humaine bodies are subiect, without
reckning those that daylie increase. A-
mong the which they make mention of
some so cruell, that I cannot refer them
wout shame. I will leaue here to speake
of the bulgar and common sort of disea-
ses, where as it behoueth sometimes to
burne the members with hote burning
catares, saw a sunder bones, take oute
the paine in the head, pull bowels out
of

The di-
uersitie of
diseases,
vwhere-
vwith mā
is afflic-
ted.

The rule of the vworld.

of their bodies, as though there shoulde
be made some Inuentarie & Anotamy.
Others that haue bene made to keepe
diets so straight, bicause of the furie of
their disease (as Cornelius Celsus shew-
eth) that they haue bene constrained to
drinke their owne vyne to quench their
thirst, eat their plasters, for to moderate
their hunger. Others being perswaded
that they haue swallowed downe ser-
pents, to the whiche there was no mea-
nes of helpe, untill that there hath bene
liue serpents put into the Wasen wher-
in they vomited, making them beleue
that they were come out of their bodi-
es, as Alexander Tralianus sheweth, of
the damsell that he healed by this mea-
nes, y^e which thought that she had swal-
lowed downe a serpent in hir skarpe. O-
thers, of the which their sicknesse is so
horrible and straunge, that they thought
they were transformed into brute bea-
stes, as he whom Gallian maketh men-
tion of, that thought verilye that he had
bene transformed into a Cock, and that
he

The rule of the vworld.

he was among the Cockes daylie, and when that he did heare them crowe, he would counterfeite the like, and as they flap their wings when that they begin to sing, so woulde he do with his armes. Others that thought themselves to be turned into Wolves, and ceased not in

Thoughe the nights to runne by hilles, dales, de-
that abu- serts places and fieldes, and counter-
sedly the felled their howlings, with other Wol-
common ush testes, and are tormented with this
state thin maladie, vntil that the sunne hath spred
keth that his beames on the earth. The Greekes
this pro- call this kind of maladie Lycantropeia,
ceedeth of the whiche thing I thinke shoulde not
of some or seme straunge or fabellous to those
ther thing that haue red in holy scripture the pittifull
full Metamorphosie of Nabuchodonosor, who was transformed into an Ore,
the space of seauen yeares, for to bring him to the knowledge of his God. And
others, sayth Galian, in the place before alleaged, y thought theselues to be turned into earthen vessels, and went not out of the fields, & if that they saw a tree

The rule of the vvorld.

or a wall, they ranne away, fearing lest that they should strike against it, and so to be broken in pieces. Others that haue bene three yeres together without sleepe or closing their eyes, as it happened to the good Mecenas. Others that are so oppressed with paine, that they beate their head against the walles, as it hath happened to a cunning man in our time named Angell Pollitian. Others that are constrained to eat serpents in their sicknesse, as the Leprous. Others, as it happened to the Philosopher Pherecides, out of whose bodie proceeded a great quantity of Serpents. Others in whose bodies there engedzeth a great quantitie of lice, by y^e which they are in the end deuoured, without finding or inuēting remedie therfore, the which the Medicinical, y^e lousie sicknesse. I could rehearse among all these euils, other miseries that man hath inuented of himselfe for to shorten his life & the life of hys neighbour, as though those that nature hath prepared for him, were not sufficient, such

A lousie
sicknesse.

The rule of the vworld.

suche are the venims and poysons the which he preparerth at this daye, so dexterlye, that there is no more order of safetie, but to flie and forsake the companie of humaine creatures, and to goe into the wildernesse among the brute beastes, in whose companie it is more sure than in the company of him that is yllwilling. Certaine auncient Authoꝛs as Orpheus, Orus, Medefius, Heliodorus and Aratus, haue shewed the composition of fve hundred sortes of venims and poysons, and certaine others since their time haue increased the number: but if they were liuing at this day, they woulde be counted foolish Asses, so much is our humaine malice burst out, during the olde time, they did helpe themselves with certaine Drugs, which are of their nature venemous, as Ptholomeus writeth, of that which he calleth Marmacica, the which is so contagious that the weight of a wheate corne maketh a man die sodenly, and it is solde a hundred crownes the ounce, and so much

Diuers in-
ventions
of venims
& poysons.

The poy-
sons and
venims
invented
by men.

The rule of the vworld.

much tribute payed he that bought it, and yet they had this consideration, to make them sweare that they shoulde not vse therof in their Prouince, nor agaynst their friendes, but only againste straungers. But good God, the Diuell hath so entred into men at this dape, and hath made them so cunning, & apt in euill and mischiese, that by the smell therof men are poysoned as the experience was at Sienne. Another Florentine knight, after that he had pulled of his helmet for to take ayre, and to refresh him, an enimie of his rubbed him with a certaine poyson, which was the occasion that he died sodenly. Also in flames of torches, they can so wel corrupt them, that their smell & smoke shal poyson men, in such sort, that many dare not light torches a nights for to cōduct thē, if y they stand in feare of their enimie. As cōcerning meates & drinks empoysoned, that is a common practise, and as they saye, the reuenge of kitchen maides, but I am ashamed for that I nedes must tell that

Jerome
Cardan
in his
booke of
subtilitate

Exclama-
tion a-
gainst the
poisoners

The rule of the vworld.

A subtill
invention
of poyso-
ning.

that which I haue red in a famous Au-
thor, that they haue founde the meanes
in our age, to empoysen the saddels of
horses, bootes and spurs, also that which
cannot be pronounced without grieffe,
for in touching the hands one of another
yea, euen in letters and writings that
are sent, the which being vnclosed, there
is a little subtill vapoꝝ that riseth hie,
and ascēdeth by little into a mans bray-
nes. They knowe the practise whereof
Theophrastus speaketh, that the poyson
is sometimes prepared after such a sort,
that it killeth not but at the murtherers
intentiō, for if he wil, the party shal liue
ix. moneths. vi. moneths, a yere, in such
sort, that death cometh at the time of
collectiō and gathering of the medicine
or poyson prepared. Furthermore, as I
haue vnderstode of men worthy of faith
and credence, that they haue the subtil-
tie to make it after such a sorte, that it
shall not hurt but one mēber, one arme,
or one leg. The experience thereof hath
bene seene in a fountaine empoysoned
beside

The rule of the vworld.

beside Rhine, neare to the sea, the water
of the saide, caused the teeth to fall out
of all those that drunke thereof in the
campe of Germanie. Also things are
come to such desolation, that they haue
foud the meanes to mingle poyson with
the Wafer of Communion bread, as I An Em-
haue writte in other places. Is not this peror em-
a maruelous thing that Jerom Cardan poysoned
writeth of a certaine inuention of Gray vvith a
Friers that hath bene foud in our yea vvaffer
res, of a Coller or Carcan whiche if the cake,
Creditoz put it on the Debito2s necke,
it can not be taken awaye, but of him
that put it on, and by such mischief, one
Zafaranus citizen of Millaine, being o-
uercome by his Creditoz, died, as Car-
dan witnesseth. There resteth nowe to
shewe howe that man is afflicted by the
foure elements, which are as witnesses
and ministers of the vengeance and
wrath of God against our sinnes. What
is there more necessarie for the life of
man than water? for there is neyther
mā no2 beaſt that can liue without the
vse

The rule of the vworld.

Man af-
flicted by
vvater.

The de-
luge.
Genesis. 7.

Use thereof, there is neyther herbe nor
plant that can bring forth either seebe or
fruite without water, without putting
in account the profit and comoditie that
it bringeth in this worlde, seeing also
that it is the most aunciētest and migh-
tiest element of all, as Plinie and Isido-
rus writeth, it ouerwhelmeth and decal-
eth mountains, she gouerneth the earth,
quenbeth the fier, and conuerting into
vapors, surpasseth the Region of the
ayre, and afterwardes descendeth for to
engender and bring forth al things that
are hid in the earth. And yet not with-
standing, what chasticements hath the
antiquitie or former age tasted of the ri-
gor of this element, when the great fall
of waters was, that couered all y^e earth,
when that the vaines of heauen were
opened, and that the water did surpasse
or ouerwhelmed the most hyest moun-
taines, the heigth of fiftene sadome, as
Moyles witneseth in Genesis. How of-
tentimes hath Egypt bene ouerflowen
when that Nille deriued from his chanel
howe

The rule of the vworld.

how many thousands of men haue losse
their liues, and haue bene deuoured of
fishes. Greeke lande hath felt the furie of
the waters, and can witnesse the same,
when the greates flood or deluge of wa-
ters did ouerrun the most part of Thes-
salie, the people being afrayed all to be
drowned. What losse and harme recey-
ued the Romaines, in the yeare a thou-
sand, fife hundred, thirtie: by the swell. The foure
ling and overflowing of the flood of Ti- elementes
ber, the which did rise after such a sorte, executors
that it ouerwhelmed houses, and hie of Gods
towers in their citie, and beside the losse vvrath
of Bridges that were broken, the losse
of goods, golde, siluer, wine, corne, cloth
of silke, oyles, wolles, and other noua-
bles, to the value of three Millions of
golde: there died more than three hun-
dred men, beside women and children,
which were drowned by violence of the
waters of the said flood, as the Elders
do write. Iespar Contarenius in his booke
of the foure elementes writeth, that in
our time, Vallencia a Citie in Spaine,

P. J.

with

The rule of the vworld.

With al the Citizens, were almost drowned by a violent & an unknown water, after such sorte, that if the Citizens had not sodainlye given succor in rampa-
ring and fencing, there had bene no o-
ther hope of safegard. Without making
mention of an infinite of other harmes
and domages, that we haue receyued,
since this five or sixe thousande yeares
that the worlde was created, of raynes,
hayles, frostes, snowes, and other lyke
iniuries, that depend of the rigor of this
element.

Man af-
flicted by
fier.

What is there more wonderfull in
nature than fier, by the benefite wherof
all our meates are seasoned, the life of
many things is, Mettalles are mingled
and made flexible: iron is daunted, made
pliable and ouercōmed: the lime stones,
that we vse for y^e plastring & trimming
of our houses and edifices, are burned
and softened in the bellie or middest of
the earth, by his aide and help. And not-
withstanding, how manye famous Ci-
ties haue bene fiered, burned & brought

The rule of the vworld.

to alhes by the vertue of this element,
the moſte auncientest witneſſe is in the
holie ſcripture, of Sodomie and Gomor,
on the which our Lorde God poured oz
rained downe fier and brimſtone, and
the laſt ſcourge and deſtruction of the
vniuerſall world ſhalbe executed by the
furie of this element, as it is written by
by the Prophets and Apoſtles. If that I
would ſet out at large and by order, the
proude Cities and Prouinces that haue
bene burned in diuers places of the
world, by the incurſiō and inſurrection
of the warre, but onely in our time, the
Tragedie would be exceſſiue. But thoſe
that are curious of ſuch things, let them
read Strabo in his twelfth booke, & Ruf-
finus treating of Eusebius woꝝkes, and
Amianus Marcelinus, where they ſhall
finde alſo that the flames of fier procea-
ding from the tops of hilles oz moun-
taines, and other bowels of the earth,
haue burned manye toʷnes with their
inhabitants. In the time of Lucius Mar-
cus, & Sextus Iulius the Conſuls, there

The rule of the vworld.

Plinie.

The mi-
serie of
man by
thunders
lightnin-
ges and
tempests.

Men af-
flicted by
the ayre.

proceeded so great flame from two hills
or mountaines, that all the towne and
mountaines about them were burned,
and many inhabitants burned and con-
sumed by the violence of the flames that
came forth by great violence. I can in
like case make mention of thunders and
lightnings, and how many noble perso-
nages haue bene consumed and killed
by this kinde of sodaine death, as Zora-
stus, King of the Bactrians, Captaine in
the warre of Thebes, Ajax after the de-
struction of Troie, Anastatius the Em-
perour, when he had raigned. ccviij. yeres,
Carius also and manye other Kings and
Emperours that haue taken their end by
this kind of death. The ayre is so requi-
site, for the preservation of our huma-
nitie, that there is no living beast that
can haue life without the vse thereof.
And yet notwithstanding, it is so perni-
cious to humaine kinde when it putrifi-
eth and corrupteth, that the most part of
pestilences before mencioned, take their
originall and beginning, as from their
be

The rule of the vworld.

berie Authoꝝ. The earth that is the most gentillest and tractablest of all the elements, which is our common mother of all, receiuing vs whē that we are boꝛne, that nourisheth vs and sustaineth vs, and in the end recepueth vs into hir bowels as into a bed, and keepeth vs vntil the day that it pleaseth God to call vs to appeare and come forth to his iudgement, and notwithstanding, it bringeth forth all the venims and popsons, with the which our life is daily assaulted. And sometimes by these earthquakes and internall agitations, many towneſ haue bene weakened, and many thousands of men swallowed vp in these openings and earthquakes. In the time that Mithridates raigned, the earth beganne to moue, and to shake with ſuche a rigoz and furie, that there was not only manye towneſ rased, but also there was aboue a hundꝛeth thousande men swallowed and ouerwhelmed. In the time oꝝ raigne of Constantine, sonne to y Emperoꝝ Constantine, there were ſuche a

Man afflicted by the earth.

The rule of the vworld.

Man afflicted by earthquakes.

The little beasts war vpon mā and encreaseth his miseries.

number of townes ouerthrowne, and swallowed vp with their inhabitants in Asia by earthquakes, that the Historiographers had much to do to number the. In the time of Isocratus and Plato, the concauits & bottoms of the earth, did open in Europe, by suche vehemencie, that two great Cities with their inhabitants were swallowed vp in a moment. There is not reade to our memorie, nor to the memorie of man a more dreadfull earthquake, than that which happened in the raigne of Tiberius Cesar, by the which, in the space of one night twelue Cities were swallowed vp with their goods and inhabitants, amōg the which Apolonia, Ephesia, Cesaria, Philadelphia, and manye others numbred. And yet it is a thing more to be maruelled at, and that turneth to more confusion the pride and loftinesse of men, that the earth bringeth forth certayne littel beasts, that oppresse and make war vpon him, yea, chase, excile and banishe him, from his habitation and dwelling, the which

The rule of the vworld.

which maye be thought vntrue and fabellous, if it were not for the great nūber of Historians and Writers y which shew iust & true witnesse thereof. Elian writeth, y there increased or multiplied such a nūber of Rats in certaine places of Italie, that for the destructiō that they made to rootes of trees and herbes (for the which there was no remedie) caused such a famine to be, that the inhabitants were constrained to forsake their countrie. Marcus Varonus, one of the worthiest writers that euer writ in Latine, sayth, that in Spaine there was a great Borough, situated on a sandie ground, that was so undermined with Cunnies that in the ende the inhabitants did forsake it, for feare to haue sunke into the holes or denues of these litel beastes, by whose meane it was at the last overthrowne. The same Authoꝝ writeth, that there was a town in Fraunce that was left uninhabited, bicause of y multitude of frogs. In Affrica the like chaūce hapened by Grasshoppers. Theophrastus

The rule of the vworld.

maketh mention of a certaine Prouince
that they caused the people to dishabit.
Plinie reciteth that there is a Prouince
on the limits of Ethiopia, whereas the
Antes and Scorpions with other ver-
min exiled the men that there did inha-
bit. The Flies caused the Negarensians
to depart out of their Countrie. The As-
pes chased the Ethiopiās. Athenor writ-
teth that homie Wex and other flies cha-
sed out of a towne all the inhabitantes
thereof, & made their hiues in their hou-
ses. What witnesse of our humaine in-
firmitie is here declared in al these thin-
ges: What discipline or schoole is this,
for to teach man to know himselfe: what
a maruell of the powre of God is thys
toward his creatures: of whom the iud-
gements are so terrible and fearfull,
that as soone as man thinketh to spread
out his horns, or to rise against his god,
he can so well at the first bridle and pull
down his boldnesse and proude lookes,
& so tame him, that not onely he doth send
Verquels and forerūners of his wrath,
war,

The rule of the vworld.

war, famine & pestilence, but in abounding, there is neither element, nor other brutish creature, but that seeketh his decay, euen to the little beasts, which are as ministers and executors of his diuine iustice, y which is manifest, not only by the witnessing of y Heathen, but also by holie Scripture, when that the Frogs & Grasshoppers did forsake their places, for to ascende and come vp to the chambers, and euen to the bed of the obstinate Pharao. We haue here befoze shewed a straunge philosophie of the miserie of man. For if man were of yron, or as hard as a Diamond, it is maruel howe he can endure the one halfe of his life, without being brused and broken, seeing the paynes, anguishes, trauels and passions, that it behoueth him at all times to sustain. Forwithstanding, what misfortune so euer happē him, what charge or burthen y nature doth lay vpon him, yet he can not, nor wil not hūble himself vnder y mighty hand of God for to cary his yoke, nor yet to know himselfe to be
such

Exod. 8. &
9. Cap.

The rule of the vworld.

Esay. 4.

as he is . Therefore by good right doeth the Lord God reprove him by his Prophet, that he hath the forehead of brasle, and the necke of yron , the which things being pll vnderstanded of Plato and of Plinie, seeing the great gulse of miseries wherein man is plunged in , even from his birch, to his graue, hath called nature cruell and a blurelle , the whiche causeth so many interests to be payd to man, of his excellency and dignitie, that they haue esteemed y brute beastes more happier than man, but both the one and the other vnder this name of nature haue chalenged or complayned on God of vniustice and crueltie . But to proue the contrary, all the evils and this sea of miserie, wherewith man is charged, cometh not of the hatred of God , but of the malice and corruption of man who is the very Author of all his afflictions and calamities, for thinking to be equal with his God, he hath begonne to fal fra his noblenesse, and to efface the ymage of God grauen in him, and to chaunge

The rule of the vworld.

it to the likenesse of a Diuell, and therefore is happened to him that which the Prophet Dauid sayth, God hath called man to honoz, yet he doeth not consider it, and therefore is compared to the beastes that perish. Here you may see that his pꝛoudnesse, arrogancie and boldnesse, hath bene the cause of all the sores and maledictions of humaine kind. For yf it had not bene for the ambition and desier to be great (of the first man) we had bene as the Angells in heauen, such as we shall be at the resurrection, and crowned with honoz and glorie. And yet this is little, as touching the paines and afflictions before mencioned, which are as a leaning stock to our bodie, but the diseases of the spirite is much worse, the which are much more perillous than the afflictions of the bodie. For those of the bodie, sayth Plutarchus, do manifest and shew out of themselves, eyther by the yll colour of the face, or by the moꝛning of the thumbe, or els by some other meanes or grieve, and beyng known, the

Psal. 49.

The rule of the vvorld.

Man af-
flicted by
the mala-
dies of the
spirite.

the remedies are incontinēt sought for. But as touching the maladies of the spirite, he that is sicke, cannot iudge by signes or otherwise his grieffe, for it is in the spirite, who can then giue iudgement: & therfore the pacient not knowing his disease, seeketh not also for remedie. Furthermore there is a greater abuse, for those that haue their bodies afflicted, we call them by the name of sicke, the which doth torment them, as if they were persecuted with a franſie, we name them franticke: if they be pained in their ioyntes, we say they haue the Gout: if they shake, we say they haue the Palſey. But O immortall God we do the contrarie to the afflicted spirites, for those that are wrathfull, burne in their passion: those that wound one and kill another, we call them hardie and strong, & we say that they esteeme much honoꝝ and commendation: they that violate women and virgins, we call that bearing of loue: those that are proude, and that seeke by all vnlawfull meanes

The rule of the vworld.

to climbe vp to high dignities, we name them graue, honorable, men of good demeanour and ripe iudgement: those that are couetous, and that become riche in short times, & that beguile their neighbours by many subtilties & inuentions, we call this good husbandrie, & so forth euen of al the rest. Here you may see how that we cloke all these things. Here you may see that this shadowing or cloking of vice vnder y^e mantell of vertue, is cause of so many euils and mischiefes, as continually happen and fall vpon vs, making by the onely name, worthe of honour, the things that merite blame and dishonour, of the whiche the most part of humaine spirits at this day are tormented and bered, as we haue done those of the bodie: what eloquence or dignitie of worde might satisfie: what maiestie of sentences might comprehend them: for seeing that the worlde wherein we are, is at this daye drowned in so manie kindes of vices, that it seemeth to be properly, the sinke whereas all the wickednesse

The rule of the vworld.

nesse of the former age hath bene emptied and poured. Beginne we of couetousnesse, who is it that euer saw it deeper rooted in all estates of the world, than at this present: but what other thing are these Cities, Common welths, Prouinces and Kingdomes of this world, (if we will well consider it) but verie shoppes and storehouses of auarice & couetousnesse: This is the season that the Prophet Esay speaketh of, their land is full of siluer and golde, neither is there any ende of their treasure. This is the world that y^e Prophet did foreshew, they ioyne house to house, and lande to lande, as though they themselues woulde alone dwell vpon the earth. And of this pestilent roote of couetousnesse procedeth as from their liuely Wellspring, an infinit number of euils that are poured out on the earth, and spread through all the partes of the world. Of the original of the most parte of warres, of the great effusion of bloud, with the which the earth is overflowen, of the murders, treasons, sacrileges,

Esay. 2.

Against
couetous-
nesse.

Esay. 5.

The rule of the vworld.

ledges, thefts, pilfrees, vsuries, fraudes,
forswearings, the corruption of witness-
ses, peruerting of iudgements, from
thence the subtilties and practises pro-
ceede, in corrupting one and poysoning
another, from thence the immortallitie
and lingring of proces do procede: to be
short, from thence commeth all kinde of
corruption and euill, and neuer thelesse,
the vice and sinne of men are so famili-
ar, that there can scant be found any e-
state, but that therewith is polluted. Al-
so the Ecclesiasticall sort, Judas, and
Simon Magus sowed the firste seede
therof, the which hath so fructified since,
that many others haue tasted and felt
therof. At such time as the Church was
poore, needye, persecuted and scattered by
the Tyrants and Infidels, and that it
was gouerned by poore fishermen, they
nourished these poore, and suffered not
that anye one shoulde want. But nowe
that it is at the highest degree of riches,
and that it is gouerned by the greate
Prelates, she hath no more care for the
mem.

The rule of the vworld.

members of Iesus Christ, by such sorte,
that now we may see the streets full of
poore beggars, bare, naked, all clad with
pouertie, wyth an infinite number of
banished women, and driuen out of their
countries, by the insurrection of wars,
bearing their children in their armes.
And in the meane time these Prelates
keepe close the benefit of him that was
crucified for them, and are intertayned
in their pomp and deliciousnesse, the o-
ther sorte doe keepe it, and hurde it by
with suche curiositie, that they make it
their God, and will rather let a poore bo-
die die at their gates, than to refresh
him with a cup of water, in such sorte
that I am ashamed to shew or declare a
hystorie almost monstrous, of the coue-
tousnesse of an Italian Prelate, named
Angelot, which was a Cardinall, for he
was so empoisoned with this cursed poi-
son of auarice, that when the horskeepers
had giuen toward the night Otes to his
horses, he woulde come into the stable
by a priuy way alone, and without light

The mon-
strous cou-
etousnes
of a Pre-
late.

The rule of the vvorld.

to steale or take awaye the Mtes & Pro-
uander from his owne hozses, and so
continued manie nightes, till the hozse-
keeper perceluing his hozses ware leane
did hyde himselfe in the stable, and ta-
king my Lord with the maner, did giue
him so many strokes with y^e Hay forke,
that he was faine to beare him into hys
Chamber, for condigne or iust recom-
pence of his wicked and burning coue-
tousnesse. The which should seeme to be
a fable and ridiculous, but that Philel-
pheus and Iouian Pontanus in his booke
of Liberality, and many other sage wri-
ters make mention. Behold the fruits,
beholde the rewardes of thys cursed ri-
ches, the whiche is gathered together
with many sharpe & bitter cares, and is
kept with continual feare, & then is left
with many sighes & teares: of the which
the auncient Romaines shoulde be good
and manifest witnesses, if we woulde
bring in their Autho^rs, the which when
that their Common weale was gover-
ned by poore rulers, it hath always prof-
pered,

The rule of the vworld.

pered, but since that she was swelled & puffed vp by the victories of hir Predecessors, as of the destruction of Corinth, of Achaia, of Antioche, of Fraunce, of Greece, of Italie, of Egypt & of Spaine, their Empire began to declyne: for their victories, prayes and spoyles, were the corrupting of good maners, and of their auncient institution & discipline, the occasion & original of cruel warres, for that that coulde not be ouercommed by violence and force of Armes, was banquished by lecherie and superduitie, in such sort that their riches are reuenged against themselves, and to them is happened as to a clothe that engendzeth his Moth, and to the corne that engendzeth wormes that deuour it. The which the great King Salomon hauing well considered in himselfe, when that he had heaped and gathered together so much treasure, that his riches exceeded the glory of all other Kings of the Earth, and that he had proued the benefits that procede of the goods of this worlde, he left vs his iudgement

The rule of the vworld.

Iudgement and aduise by writing, as
followeth: I (sayth he) made gorgeous, Eccle. 2.
faire works, and builded me houses, and
planted Vineyardes, I made me Or-
chardes and Gardens of pleasure, and
planted trees in the of all maner fruits,
I made Poles of water to water the
greene and fruitfull trees withall, I
bought seruants and Maidens and had
a great household, as for cattel and sheepe
I haue more substance of them than all
they that were before me in Ierusalem,
I gathered siluer and golde togither, e-
uen a treasure of Kings and Landes, I
prouided me singers and women which
could play of Instruments to make me
mirth and pastime, I gat me Psalteries
and songs of Musicke, and I was grea-
ter and in more worshippinge than all my
predecessors in Ierusalem, this my hart
reioyced in all that I did, and this was
the porcion of all my trauell. And when
I considered all the works that my had
had wrought, & all the labor that I had
taken therein, loe all was but vanitie

D.ij.

and

The rule of the vworld.

and variation of minde, and nothing of any value vnder the Sunne. Harken now what the Prophet Baruch sayeth, whome we shall finde to be a moze sharper Surgion against those that are so affectioned in their pompes and riches:

Baruch.3.

Where are (sayth he) the Princes of the Heathen become, and such as ruled the beastes on earth, they that had their pastime with the fowles of the ayre, they that hoarded by siluer and golde (where in men trust so much) and made no end of their gathering, what is become of them that coynded siluer and were so carefull, and coulde not bring their workes to passe, they be rooted oute and gone down to hel, & other men are come by in their steades. Leauē we therefore these old couetous mē, ydolaters of their treasures, with the Patrocleus of Aristophanus, the Pigmalion of Virgil, the Polymnestor of Properceus, the Galeran of Martiall, with the couetous rich man mencioned in holie Scripture: knowing that the spirites of men which of nature
are

The rule of the vworld.

are diuine and celestiaall, hath no poztion
with golde and siluer, which is no other
thing but the very mucke of the earth.

Let vs speake nowe of another vice
which is called Enuie, the which as A-
ristippus doth affirme, is next parent to
the former, as the mother and the daugh- Enuy a ma-
ter, for the one engendzeth the other. ladic of the
Howe manye afflicted soules are there spirite.
with this maladie. The season is nowe
come, that all y world is no other thing,
than a berie place of enuious, it is the
most auncientest and eldest of all, and
notwithstanding it is the most practise
of our age, and seemeth to retorne to his
first infancie, the experience of the firste
age was in Adam and the Serpent, in
Abel and Caine, in Jacob and Esau, in
Joseph and his brethren, in Saul and
David, in Achitophell and Thusi, in A-
man and Mardocheus, the whiche pur-
sued not one another for the riches that
they had, but for the enuy y the one bare
to the other, but that was little to that
which daily is put in bre amog the chris-

D. ig.

Stians

The rule of the vworld,

things, for our worlde is so farre out of square, that if there might be found one man amongst vs, that had the beutie of Absalon, the strength of Sampson, the wisdomne of Salomon, the agilitie of Azrael, the riches of Cressus, the liberalitie of Alexander, the vigor and dexteritie of Hector, the eloquence of Homer, the fortune of Augustus, the iustice of Traianus, the zeale of Cicero, he might be assured that he shoulde not be orned with so many graces, as pursued of a number of enuious. And this wicked vice cleaueth not onely to those that enioy fortune measurably, but vnto the highest, and those that are in the highest degre, for when they are at the moste highest degre of Fortunes wheele, and when they thinke to be in peaceable possession of the fauor of Kings and of Princes, in the meane time the enemie shal conspire their death, and cause them to be disdayned: and therefore the wise Emperour Marcus Aurelius saide that Enuie was a Serpent so enuened, that there
was

The rule of the vworld.

was neuer mortall among the mortals,
but that of hir teeth haue bene bitten, of
hir clawes haue bene scratched, troden
vnder hir fete: and empoisoned with hit
poyso, I haue red (saith he) many booke,
Greekes, Latines, Hebrewes & Chaldeys,
I haue conferred with many wise men
for to finde a remedie against the enui-
ous man, and for all this, I haue founde
no other meanes for to auoyde Enuie,
but to auoyd fortune being prosperous,
the reaso is, for that we are the children
of Enuy, being born in Enuie, & he that
leaueth most goods, leaueth most Enuie,
& for this cause the Elders counselled the
rich y they shoulde not kepe them neare
the poore, and the poore that they shoulde
not dwell neare the rich, for of the riches
of y riche groweth vp the seede of Enuie
of the poore. I might here also make a
long narration of the ambitio and pride
that reigneth this day amongst vs, for
who euer sawe the excessiue pompes in
all estates, as we see at this present, so
that we may well name our worlde, a
Dung. worlde

Ambition
a maladie
of the spi-
rite.

The rule of the vworld.

woolde of Sattin, of Veluet, of Purple,
and of Silke, of the whiche we take so
much paine to decke this carin carcasse
so curiously, and in the meane time we
care not nor keepe no count if our poore
Soule remain foule and ful of sores and
woundes, and rent by a great many of
enormious and haynous sinnes, with
which it is compassed, but let vs beware
after all these things that that happen
not to vs which the Prophete did write
against the women of Ierusalem, who
after he had reprinted their pryde, their
hie looks vnshamefast, the mouing or
rowling of their eyes, their tier of their
heades, the measure of their goings, sto-
tings or trippings, their chayns, Jewels,
bracelets, girdels, eare rings & other fa-
ciōs of their attier by too much vain glo-
rie. It shal happen to you, saith the Lord
of hostes, that in steade of perfumes and
sweete smell, you shall haue stinke, in
steade of a girdle, a rope, in steade of
curled haire, baldnesse, and the sayrest
yong men amōg you shal passe thorow
edge

The rule of the vworld.

edge of the sword, & the strongest & hardest shalbe slain and die in the warres.

We may also adde another affliction of the spirite to the former which is named Loue, but so contagious that al the estates of the worlde doe feele it, an euil so pestilent and venemous, that it plungeth and intermedleth among all ages indifferently, as all the diuels doe amōg all the Elementes without excepting persons or qualitie of olde or yong, foolish or discrete, of feeble or strong. And the greatest pain in this maladie is that they become mad and out of their wits, if they be not wel treated and medicined at the first. And therefore it is that Paulus Aeginetaus in his thirde booke ordeined to al those that are persecuted of this furo: of euill, a rule howe to liue. The which Ompercleus following the counsell of Plato, ordeined also who made two kindes of furies, of the whiche he called one in Græke Exotikon, whych signifieth in Latine Amatorium, and in English Loue. I haue seene those opened, that

Loue is counted among the most grievous maladies of the spirite.

The rule of the vvorld.

that haue died of this maladic, that had
their bowels shronke, their poore heart
all burned, their Luer and Lightes all
vaded and consumed, their Braines en-
domaged, and I thynke that their poore
soule was burned by the vehement and
excessive heate that they did indure, whe
that the rage of Loue had ouercomme
them, and euen as the cure of this ma-
ladie is vncurable, also the originall is
very doubtful to those that haue writte.
The Physitions saye, that this rage of
Loue that presseth so sore, and that is
spred through the worlde, procedeth of
the correspondent qualitie of bloude,
and that the completiō engendzeth the
same mutuall loue: the Astrologians in
like maner saye that Loue procedeth
when that two meeting haue one mind,
or that they be chaunged in some other
constellation, for they be constrained to
loue together. Other Philosophers haue
saide, that when we cast our sight vpon
that which we desire, sodenly certaine
spirits that are engendred of the mosse
perfectest

The rule of the vworld.

perfectest part of bloud, proceeding from
the heart of the partie which we do loue,
and promptly ascendeth euen vp to the
eyes, and afterwarde conuerteth into
vapors inuisible, and entreteth into oure
eyes, which are bent to receyue them,
euen so as in looking in a glasse there re-
mayneth therein some spotte by brea-
thing, and so from the eyes it penetra-
teth to the heart, and so by litle and
little it spreadeth all about, and therfore
the miserable Louer being drawen to,
by the new spirites, the which desire al-
wayes to ioine and drawe neare, with
their principall and natural habitation,
is constreyned to mourne and lament
his lost libertie. Others after that they
had studied all that euer they could ther-
in, and not finding the spring and origi-
nall of this so furious an euil, haue said
that Loue was one, I know not what,
that came I know not how, and burned
I know not how, a thing verie certaine
and true, for he that doeth consider, the
leesses, facions of doing, countenances,
furies,

The rule of the vworld.

Gestes and
countenan-
ces ridicu-
lous of Lo-
uers.

furies and Eclipses of these poore passion-
ned, he woulde confesse, that he neuer
saue a more straunger Metamorphosie,
or spectacle more ridiculous, sodenlye
you shall see them drowned in teares,
making the aire to sounde with their
cries, sighes, plaints, murmurings and
imprecations, another time you shall see
them colde, frozen, & in a traunce, their
faces pale and chaunged, other times, if
y they haue had any good lucke, or other
gentle entertainment of the thing that
they loue, you shall see the gay, chearfull
and pleasant, so that you woulde iudge
that they were chaüged into some other
forme, sometimes they loue to be solitary
and seeke secrete places, to speake and
reason with themselves, and sometimes
ye shall see them passe five or six times a
day throught a street, for to spie whether
that they maye haue any looke of the eye
of hir whom they loue, and in the mean
time the poore Pages and Clerks haue
their legs brused with running, their
armes broken with rubbing, spunging,
brushing,

The rule of the vworld.

brushing, trimming and making clean
the Gentleman. And if that he chaunce
to haue any sparke of ielousie, then they
begin to rage and the patientes are in
extreame perill, the force and violence of
the maladie strueth against the nature,
it is a Catharre that burneth the, there
is no liue noz sensible part within them
but that is grieved, and then if they be
fearfull, they become franticke and har-
die, there is neither Arte, inuention, craft
oz conspiracie, but that cometh out: they
become Lycantropes and goe all the
night like raging wolues. And although
the maladie of it selfe is fantastickall
p^oough, yet according to the humo^r that
the meeteth, she wo^rketh maruellous ef-
fectes, fo^r if the Louer be po^ore, there is
no office of humanitie, but that he shew-
eth it, euen to sacrifice, and to put him
selfe in peril, if neede shall require. If he
be rich, his purse (as the Greekes terme
it) is tied with a Læke blade, though he
be couetous, he becōmeth then prodigal,
there is no bagge that he will spare to
empty

The rule of the vworld.

Sisiphus
that turned
his rochet,
Tantalus
that died
for thirst
neare the
vvaters,
Titius, of
vvhome
the fami-
shed Rauen
deuoured
his heart.

emptye, so great is the power of this
popson, the which hath moued Plautus
to say, that Loue was the first inuenter
of beggerie. If the Louer be learned,
& that his spirits be any thing weakned
you shall see him faigne a sea of teares,
a Lake of miseries, to double hys
plaines, accuse the heauen, make an
Anotomie of his hart, friese the Sommer,
burne the Winter, worshippinge, playe the
Idolater, wonder, to faigne Paradise, to
forge Hel, counterfet Sisiphus, play Tæ-
talus, feigne Titius, with a thousande
other toies. And if they be minded to ex-
alt y^e which they loue, then what is ther
here but a bewtye, hir browes, arches,
hir eyes Asfer gemells, hir lookes, light-
nings, hir mouth, Coral, hir teeth, pearls
of Orient, hir breath, balme, amber, and
muske, hir throte of snowe, hir necke of
milke, the mountanes oz dugs that she
hath on hir brest, balles oz apples of A-
liblaster. And generally al the rest of the
bodie is no other but a prodigalitie and
treasure of heauen and of nature, which
the

1 The rule of the vworld.

He hath reserved to please or agré in al
perfection to the thing that they loue.
Here you maye see howe thys cruell
maladie of Loue tormenteth those that
are attained of this mortall poyson, and
notwithstanding, there are so manye
people, Nations and Prouinces, so
charged with these furious assaults,
that if there were an armie made of al y
Louers that are in y world, there is no
Emperoꝝ noꝝ Monarch, but woulde be
afraide to see suche a number of fooles in
a companie. And neuerthelesse this pe-
stilent euill, by custome it hath got so
much on humaine kinde, that there can
no reinedie be founde althoughe that
many medicins, Greekes and Arabians
haue employed all their wit and policie
foꝝ to remedy this passion. Samocraceus,
Nigideus, and Ouid haue wꝛitten many
great volumes of the remedie of Loue,
by the whiche they shewe the remedies
foꝝ others, but they can find no remedy
foꝝ themselves, foꝝ that all thꝛe died,
pursued & destroyed, not foꝝ the harmes

They that
haue vvrit-
ten the re-
medies of
Loue could
not helpe
themselues.
An exam-
ple of a fu-
rious Loue.

The furious loue of
Faustine,
wyfe to
the Empe-
ror Marcus
Aurelius,
the childe
had the like
qualities.

Eutropeus
in the life
of Como-
dus.

The rule of the vworld,
that they did at Rome, but for the Loues
that they inuented. The Emperoꝝ Mar-
cus Aurelius knowing that Faustine his
wife loued a Ruffian, so that she was
bypatient, and was in perill of death
for hys furious desier that she had to haue
him in hir possession, assembled a great
many people learned, and of al faculties
and sciences, for to giue him counsell to
quench the burning heat that consumed
hir by little and little. But after manye
resolutions, certayne of hys Nobles
counsellled him to kill him whome hys
wife loued; and that one should giue hir
secretly of his bloud to drinke, the which
was promptly executed. This remedie
was great, for hir affection was quen-
ched. And yet it was not of so great effi-
cacie as Iulius Capitolin writeth, but
that Comodus whome they engendred
afterwardes, was bloudie and cru-
ell, and was moze like in conditions to
the Ruffian, than to the father, and also
was daily conuersant with the Ruffians,
and delighted moze in their companie
than

The rule of the vworld.

than in the companie of others, so that it seemed that the Mothers passion was transported to the childe. But this is little to that whych I haue read in manye Histories, that things are come to such desolation, that when this foolish frensie doth take holde of vs, it rendzeth vs brutish and mad, as it hath bene manifestly and evidently shewed and scene in a yong Lad being of the highest kindred in Athens, and well knowen of all the Citizens of the Citie, the which hauing many times beheld a faire statute of Marble very excellently wrought, whiche was in a publicke place of Athens, he was so stricken with the loue of it, that he would neuer leese the sight of it, and alwayes remayned by it, embracing and kissing it, as if it had bene a living soule. And when that he was out of hir sight, he wept and lamented so pitifully, that it woulde haue moued the most constantest to pitie, and in the ende this passion got so much powre on him, & was brought to such extremitie,

The powre
of Loue.

P. J.

that

The rule of the vworld,
that he desired the Senatours to sell it
him at what pꝛice they woulde, to the
ende y he might haue it to beare about
with him, the which thing they woulde
not graunt, foꝛ that it was a publicke
woꝛk, and that their powꝛe oꝛ auctoꝛity
extended not so far: wherefoꝛe the yong
man caused to be made a rich crowne of
gold with other sumptuous oꝛnaments,
and went to the Image, set the crowne
on hir heade, and decked hir with pꝛeci-
ous bestimentes, and then began to call
vpon hir and woꝛshippe hir with such
abstenation and pꝛetenacitie, that the
commoꝛt were ashamed of his foolish
and ridiculous loue, so that they desēded
him to appꝛoch oꝛ resoꝛte to the Image
anyc moꝛe, so that the yongling seeing
himselſe to be depꝛiued and kept backe
from that which was moꝛe deare to him
than his life, killed himselſe. Foꝛ the
vertue of this passion is such, that after
it hath entred into the heart of men, it
walketh vncurable by the most liueliest
and sensible partes of the bodie, and
being

The rule of the vworld.

being in ful possession of vs, she causeth
an infinit number of teares and sighes
to be powzed oute, so that oftentimes it
taketh awaye oure life. The which the
great philosopher Apolonus Thianeus
confirmed to the King of Babilon, who
most earnestly praised him to shewe him
the most grieuous and cruellest tormēt
that he might inuent by all the secretes
of philosophie, for to punish and chastice
a yong Gentleman whom he had found
abed with one of his damfels whiche he
faouored. The moste greatest torment,
sayth the Philosopher that I can shewe
thee, and inuent for to punish him, is
that thou saue his life, for thou shalt see
by little and little, the burning heate of
loue to get so muche on him as it hath
alredy begon, that the torment that he
shall endure wil be so great that he shal
not imagine nor find remedy therfore,
and he shall finde himselfe so stirred and
prouoked with diuers cogitations and
thoughtes, that he shall burne and con-
sume in this flame as y Butterflie doth

There is no
martyr-
dome that
may com-
pare to
Loue as A-
polonus
Thianeus
vvitneseth

Loue the
corruption
of youth in
our time.

Discourse
of the mi-
serie of the
aged.

The rule of the vworld,
in a candel, in such sort that his life shal
be no more life, but a verie death, more
crueller than if he passed throughe the
hands of al the tyrants and tormenters
of the worlde. Here is in some the cause
why I haue treated at large on this
passion of Loue, which is the whole de-
cay of the most part of youth in our age,
for haue they neuer so little set their foote
or mindes on y pleasures of this worlde,
they prepare themselues to loue, then
youth, libertie, and riches, are the worst
things in this worlde, and in those wic-
ked occupations they lead without fruit
the best part of their life. The after this
great sea of miseries with the which mā
is as it were ouerwhelmed euē from his
birch, age commeth on, and then when
we ought to rest, the sores and dolors
are renewed, we must pay the rigorous
vsuries and cruell interestes of all the
faults and excesse that we haue made in
our life, for the heart is afflicted, the
brayne is troubled, y spirit languisheth,
the breath stinketh, the face is withered,
the

The rule of the vworld.

the bodie is crooked, the nose dropping,
the sight is troubled, the haire fall, the
teeth are rotten, to be shor there is al-
wayes some loose nayle, and this bodie
is a similitude of death, without putting
Great mutations in age.

In count many diseases of the spirit that
age is subiect to. They are prompt to
wrath, harde to appease, light of beliefe,
forget oftentimes, praise their Elders,
and dispraise the wise, they are sadde,
melancholike, couetous, suspitious, and
difficile: to be shor, it is the retraite
whereas are emptied and purged al the
bices and vncleannesse of our age. The
whiche being well considered by the
Emperoꝝ Augustus said, that whē men
had liued fiftie yeares, they ought to die
or desier to be killed, bicause that till
that time was the pleasure of mannes
felicity, and that which is moze or aboue
that age passeth in sorow and grievous
sicknes vnsupportable, death of childꝛē,
losse of goods, to burie his friendes, su-
staine processe, paye debtes, and in other
infinīt trauels, so that it were better to

The rule of the vworld.

The miseries
of death.

haue the eyes closed wayting for they
graue, than to behold these things with
their eyes in this crooked age, the which
thing the Prophet foresawing, cried out
to God, saying, Lorde withdraw not thy
hand from me when I am olde, or when
that I am assailed of age. We haue now
to my iudgement sufficientely shewed
the maledictions and miseries wherein
man is wapped whilst he playeth his
Tragedie in the circle of this world, but
if his entrie be marvellous, miserable,
difficill, and perilous, no doubt his issue
and departing is not lesse, and whereas
we haue shewed manye straunge chil-
dings and dreadfull: so is there also
straunge sortes of death muche more
horrible and wonderfull. This therfore
is the lasse seale and lasse confirmation
of all the actes & deedes of the infelicite
of oure life: after that man hath sighen
and sorrowed all hys lyfe vnder the
vnsupportable deedes & heauie burthens
of all his euilles, he is forced to liue
always in feare, waiting for death, and
oftentimes

The rule of the vworld:

oftentimes by vncredible torments. At
the whiche the greate Docto: Saint
Augustine maruelling, setteth forth his
complaint to God after this sorte, **O**
Lord after we haue sustained so manye
miseries and afflictions, the vntollerable
stroke of death commeth, that rauisheth
thy creatures by infinite wayes and
meanes, some he ouercommeth with
feuers or Agues, others by some
extreame dolor, an other by hunger, an
other by thirst, other by fier, others by
water, others by iron, others by poison,
others by feare, others are smothered,
others are choked, others are torne of
wilde beasts, others deuoured of foules
of the ayre, others are made meate for
fishes, and others for wormes, and for al
this man knoweth not his end, & when
he thinketh himselfe moste at rest, he fal-
leth and perissheth. It is therefore the
most dreadfull of all dreadfull, & most
terriblest of all terrible when that the
bodie separateth fro the soule: but what
spectacle is it to see in a bed him that is
P. iij. oppressed

August.

Soli loquior
rum the
first booke,
cha. 2.

A straunge
spectacle to
see man at
the point
of death.

Violent
temptati-
ons in
death.

The rule of the vworld,
oppressed with the pangs of death, what
shaking, what feare, what alteration
and chaunging in all the bandes of na-
ture, the feete become colde, y face pale,
the eyes hollow, the lips and the mouth
to retire, the thombe to deminishe, the
tongue waxeth blacke, the teeth doe
close, the breath faileth, the sweate colde
appeareth by violence of the sicknesse,
which is a certain token that nature is
ouercome. Then whē it commeth to the
last gaspe, or at the sorrowful departure
that the soule maketh frō his habitacle,
all the vessels and bandes of nature are
broken, without putting in count the
furious assaultes that the diuelles and
wicked spirites reare against vs when
y they are assured of our end, for there is
no inuention, craft, cōspiracy or practise
but that is then wrought for to bring vs
into a presumption to haue liued well, &
that oure might be fixed vpon that false
opinion, and not on the mercie of Iesus
Christ, or els laying befoze vs an infinit
number of grievous and enoymeous
sinnes

The rule of the vworld.

sinnes that we haue committed in oure
life time, to the ende to bring vs in mis-
trust or dispaire of Gods mercie, it is
the holwre, the moment and the poynt
whereas Sathan doeth his powre to
strive against God, for to let or hinder
the saluation of mankinde: and he is
more busier in these latter days for that
he knoweth that his time is but short, &
that the end of his kingdom is at hād, &
therfore he is the more enflamed, so that
he doth practise that which he did when
he knew that our Saviour Iesus Christ
druue neare to the possessed of diuels, for
he neuer rageth and tormenteth those
more cruelly, who he doth possesse, than
when he knoweth that he muste depart.
For this cause it was, that the Prophet
David did lament for his sonne Absalon
so bitterlye, saying, I woulde that I had
died for thee my childe, knowing that
he was wrapped with an infinite nūber
of grievous and enoymious vices and
sinnes. Now when that they haue passed
that path, and digested this peare of an-
guish,

2.Kings.
28.cha.

The rule of the vworld.

guishe, where is become their glorie,
where are their pomps and triumphes,
where are now their voluptuousnes and
wantonneste, where are their maiesties,
their excellencies and holinesse: they are
banished as the shadow, sayth the Psal.
It is chaunced to them as to the garment
that the wormes haue eaten, and as the
wooll that the Moth hath deuoured, saith
the Prophet Esaye: they are become a
prey for wormes and serpents. But let
vs behold man when he is in his graue,
who euer saw a monster more hideous,
what is there more horribel and vile than
the deade creature, behold the holynesse,
excellencie, maiestie and dignitie, coue-
red with a lumpe of earth, here is hym
that was cherished, reuerenced and ho-
noured, euen to kisse his fete & hands,
yet notwithstanding by a sodaine mu-
tation he is become so abhominable, that
all the faire and bewtifull Tombes of
Marble and Aliblastre, all the faire sta-
tues or Images, Epitaphes and other
funerall pompe, can not so well cloke

The rule of the vworld.

no: hide them, but that it is well knowe
that it is no other thing but a vile and
stinking car in carcasse, and to them it
happeneth as Salomon writeth in his
Wisdom, what hath it profited them,
sayth he, the pride and great abundance
of riches, all these things are passed as a
shadow, or as the Arrowe that is shot to
the white, or as the smoke that is dis-
persed with the wind, or as the remem-
brance of an host that passeth by that is
lodged for one day. Let vs leaue therfore
this bodie sleeping and resting in the
earth as in a bed for a season, this is, the
moste doubtfullest and perillousst acte
of all the humaine tragedie. It is that
which Dauid feared so much, that he
prayed God not to enter into iudgement
with his seruant. It behoueth that this
creature appeare befoze the iudgement
seate of God with such a terrour to those
that consider it well, that there is no
member but shaketh, it is the daye that
the Prophet Esaye speaketh of, that the
Lorde will come like a tempest, euerye
ones

The mis-
erie of hu-
maine cre-
tures vvh
that God
shal appe
in iudge-
ment.

The rule of the vworld.

Esay. 13.

ones heart shall fayle them, and all the world astonied, and then the paines shall be like the paine of a woman that trauelleth, this is the daye of the Lorde, he shall come as one full of wrath and indignation for to make the earth desert, and roote out from thence the sinners, the Sunne shall be darkened, and the Planets shall bring forth no more light, I will trouble (sayth he) the firmament, and the earth shall moue out of his place bicause of the wroth & indignation of the Lord God. Heare also y words of our saviour Jesus Christ in Saint Mathew, even as the lightning that riseth in the East and extendeth to the West, so shall the comming of the sonne of man be, the tribulation then shall be so great, as the like hath not bene since the beginning of the worlde vntill now, nor neuer shall be the like, the Sunne shall be darkned, and the Moone shall giue no more light, the starres shall fall from Heauen, and the waues of the sea shall rage, and men shall be amased with feare, and y potwres
of

The rule of the vworld.

of Heauen shall moue. Who shall be in those dayes to them that are with child, and to them that giue sucke, but as the time of Noe was, so shall the comming of the sonne of mā be, for as in the dayes before the floud, they did eate and drinke, marry and were married, euen vnto the daye that Noe entred into the Arke, and knewe nothing till the floud came and tooke them all away, so shall the coming of the sonne of man be, and then shall all kindreds of the earth mourne, and shall hide themselves in dennes and caues in the mountains, and shal say vnto them, fall vpon vs, and hide vs from the face of him that sitteth on the throne.

Blow out the trumpet (saith the Prophet Ioel) that all such as dwell in the lande may tremble at it, for the daye of the Lord cometh, and is hard at hand, a darke daye, a glooming day, a cloudie day, yea and a stormie daye, before him shalbe a consuming fier, and behind him a burning flame. His throne (sayth Daniell) was like the fire flame, and hys wheeles

Ioel. 2. cha.

Dan. 7. cha

The rule of the vworld.

phraim
nd his
rayers.

whē as the burning fier, there dzeu
forth a fierie streame and went out from
him, and then after this deuine executiō
of the wrathe and indignation of God,
the dead that are in their graues, sepul-
chers, tombes and monuments, vnder-
standing his voyce, shall rise and come
forth, the bones and other partes shall
finde out their ioints, for to ioine againe
together with the bodie that the earth
hath putrified and corrupted. All those
that the beastes and other birdes of the
aire haue deuoured, all those that the sea
hath swallowed vp, all those that are in-
uapored in the ayre, all those that the fier
hath consumed shalbe reduced & brought
to their former state. All the bloude that
the thēues, pyrats, murtherers, tyrants
and false Judges haue vniustly shedde,
shall then appeare befoze the maiestie of
God, so that there shall not one drop of
bloud be lost from the rime of Abell that
was the first murdered of men, untill
the last of all, so that there shall not one
haire perishe. And if that were a cruell
spectacle

The rule of the vworld.

spectacle of sight, to see the beastes forsake the earth, which is their proper element, flying the wrath and displeasure of God, and to enter into the Arche of Noe. How much more fearfull & dreadfull ought it to be to miserable sinners, to appeare before the deuine Judge, where the booke shall be opened, that is to say the enormous sinnes and offences of our poore consciences shalbe then manifested and put in euidence. If that the bale of the temple did breake, the earth quake, the sunne darken and chaunge his Eclipse, for the wrong and iniurie that was done to Iesus Christ being on the crosse, although he in nothing he did feared so offend, what countenance may poore sinners holde that haue offended him, blasphemed, and prouoked him diuers and innumerable times. If the only sight of an Angell did so effray, that we could not suffer him as Saint Iohn doth witness, who because he could not endure dead and his brightnesse, fell downe as dead. And Esay was constrained to say, after the
The terror of Gods iudgement, the vvhich S. Ierome much, that he thought vnderstand this voyce, arise ye
your iudgement.

The rule of the vworld.

Apoc.1.

Exodus.20.

Esay.1.cha.

Ezech.5.

Osec.13.

Angell had appeared to him that all the hands of his body was loosed with feare. Also the childre of Israell had such great feare that they were constreyned to say to Moyses, speake thou to vs, and we wil heare thee, for we cannot abide this voice that commeth from Heauen, the which maketh vs almost die for feare, (and yet the Angell spake vnto them graciously.) Howe shall then we poore sinners endure or abide the voice and shining of Gods Maiestie, being in his throne of glory, when he shal say that which Esay speaketh. Ah, I must ease me of my enemies, & auenge me on my aduersaries, my wrath shalbe accomplished, and my furie shal cease. They shall know that I which am the Lorde haue spoken in my zeale, and haue ceased my furie. I wyll come vpon them as a she Beare that is robbed of all hir whelpes, and I will breake the stubborne heart of theirs. I haue helde my peace long and kept silence. But beholde I will crie out as a woman that trauelleth, I will waite and consume

The rule of the vworld.

trial, serue and obey. Of the which, cert-
taine wise men of Egypt haue presumed
to call man God in earth, deuine and ce-
lestiall messenger of the Gods, Lorde of
things inferioꝝ, familiar of superioꝝ, and
finally miracle of nature, and that moze
is, foꝝ the better shewing of the noble-
nesse of inan, sometimes his God des-
cendeth into him doyng miracles which
of himself he could not doe: as we haue
red in hystories of Clazonneus and of
Aristeus, the which oftentimes departed
out of their bodies and went here, and
there, and being returned, they shewed
things vncredible, the whiche after-
wards by experience was founde true.
As one Cornelius a priest sacred being
at Padoua, during y war betweene Cæ-
sar and Pompei, was so rauished that
he counted all the order of y battell bet-
ter than those that were present. Like-
wise Apolonius being in Ephesus sawe
and shewed that which happened to Ne-
ro in Rome: Socrates was founde rai-
shed talking with his spirite, not seeing

The prayse
of man by
the vwise
men of E-
gypt.

The rule of the vworld.

noꝛ knowing that which was done hard
by him. In like maner Plato was euery
day in a traunce certaine houres, in the
which at the last he died. The Poets in
their furie did write and shew of things
more deuine and heauenly, than humain
and earthly, and after that this furie had
left them, and that their spirite was soꝛ-
saken of this deuinitie, they vnderstode
not what they had writtē, noꝛ the others
also. The which maye be manifested in
Homer, the great Greeke Poet, that
shall serue an example soꝛ all, who al-
though that frō his infancie was blind,
yet notwithstanding he hath described
and shewed of things so profounde and
wonderfull, that some haue boldly writ-
ten of him, that if all the wisdom of
Poets were layde togither, it would no
equall noꝛ compare with that that shi-
neth in his workes, noꝛ he himselfe if he
were alieue could make again that which
he hath made. The whiche giueth vs to
vnderstande that man is the berie chiefe
worke of God, who if we doe wel consi-
der,

A prayse of
Homer.

The rule of the vworld.

der, we shall finde that he is paynted or drawen out with another than a humane pensil. The which thing the most part of y^e auncient Philosophers though they were neuer so subtile haue not knowen, or else haue bene founde so variable in that that concerneth his creation, that there is no holde to be taken of their writings. But laying them aside as they that doe but flote and wauer in their sayings, and as they that feede vs with an infinite number of dreames and illusions vnder the preteritic of their deceitfull wordes & coloured language.

Who notwithstanding are constrained to wonder and marvel at the wisdom of the workmaister, if they will be equitable Judges, and cast their sight on the wonderfull composition of our humaine bodie. For what is he be he neuer so ignorant, that feeleth not shine some marke or beame of deuinitie in a mans heade, what excellencie and beautie is there in the heade of this beast, the which is the tower and rampier of reason and of sapience,

An error of the Philosophers in that that concerneth the creation of man.

A. y.

ence,

The rule of the vworld.

Descriptiō
of the beaue
tie of mans
head.

A prayse of
the excel
lencie of
the eyes.

ence, of the which as of a fountaine proceedeth diuers operations of the memorie, the which bringeth forth so manie and diuers commodities. But who doth not maruell of the memorie: the which as Plato writeth, is the atturney that alwaies remaineth within the towre, the which keepeth and retayneth the things that sodenly passe, the office of whome is to cōserue in his treasures, and receyue innumerable things, yea that differ, without confounding them, but confirming them in their puritie, for to serue afterwarde, when that by a remēbrance that which of long time it hath conceyued and gathered together, and then is perceiued a knowledge of infinit things all disagreing, the which are brought forth in such an order, that they giue no let nor mutuall trouble. But what miracle is there in the inexplorable subtiltie of our eyes, y which are placed in the most highest part of the towre for to be beholders of things celestially. The roundnesse of which representeth two precious stones,

The rule of the vworld.

Kones, to the ende that with a profound
memorie it shoulde penetrate the Ima-
ges of things set befoze shining as a
glasse, and they are moueable, to the end
that they might turne here and there,
being not constrayned to beholde that
which might displease them, and they
are orned and decked with couers or
liddes which are as bulwarkes for to de-
fend them from euill or noyance, aboue
the which are the browes made like ar-
ches, for to stop and let the sweate and
other superfluities that they should not
offende nor hurt them. But what specta-
cle worthe of admiration doe we finde
in the nose, is it not a little wall reared
for the defence of the eyes, and though
it be little it hath three offices appointed:
one is to retire and loose the winde and
bzeath: the other to smell: the other to
the ende that by the holes and openings
the superfluities of the bzaime be clen-
sed and poured, and boide as a chanell
or sinke doth the filth and water. But by
what maruellous ordinance are the lips
placed,

A prayse of
the browes

A prayse of
the nose.

Lactantius
Firmian in
his booke
of the
praile of
God.

R. 17.

The rule of the vworld.

A prayse of
the tongue.

Praise and
vsage of the
teeth.

placed, the which seeme to be ioined and
knit one to another, within the which
the tongue is inclosed, the which by his
mouings couerteth y voyce into words,
interpreteth & sheweth the intention of
the spirit. But who is it that maruelleth
not at this little morsell of flesh that is
not aboue thre fingars bꝛode, and that
is almost the least member of man, yet
notwithstanding it prayseth God, and
sheweth and manifesteth the beauties
and perfections of that which God hath
created, it disputeth of the heauen and of
the earth, and of that which is contay-
ned in the foure elements, notwithstanding,
it can not alone fulfil the office of
speaking, if it haue no helpe of the tēth,
the which is manifest to vs by yōg chil-
dren, the which begin not to speake be-
foze they haue tēth, and olde men after
they haue lost them, stammer and can
not bꝛing forth their words, in such sort,
that it seemeth that they are returned to
their infancie, for they become childishe.
Furthermoze (as Lactantius sayeth) he
hath

The rule of the vworld.

hath created the chin, and set it out after
so honest a forme, and hath enriched it
with a bearde, soz to cause vs to knowe
the fruitfulnessse and maturitie of the
bodie, the difference of the kinde, and or-
nament of the virilitie and strength. As
touching the eares, they are not idell,
they are placed in a place hie & eminent
soz to receyue the sounde that naturally
is bozne hie, they are open and not stop-
ped, to the ende thiat the voyce be caried
by the secret trunkes retained and staide.
Also he hath caused therein ordures and
uncleannesse, that the little beastes or
flies that will offend the hearing, might
be therein snared and taken as in Bird-
lime. And yet the maruellous worke of
all these partes is nothing to that which
followeth, if we will consider in gene-
rall all the p[ro]portion of the face, of the
which dependeth two maruels: the first
that among all the men the which are
almost infinit, all of them do so differ in
the face that among so many thousande
millions of men there can not be founde

Praise of
the chin
and of the
bearde.

Praise of
the eares.

The rule of the vworld.

A praise of
beautie as
vell of
men as of
vvomen.

two like, but that they are blemished by
some markes and notes: the second that
nature hath made to humain creatures
in so littel a part as the face, a beautie so
great, that sometimes we desier to die of
our good wills, and gladly sacrifice our
selues for the beautie of some persones,
and we are so stirred euen to become
out of our wits, by the prickings and
prouocations of this faire and beautiful
face. In witnesse whereof I could bring
forth an infinite number of worthy per-
sonages, as well auncient as moderne,
which seemed to haue spoyled the firma-
ment of his most richest treasures, for
to paint out all the corners of the earth,
and to exalt the memorie of them and
their writings, vnder the only inuocati-
on of this beautie, as though thereon
their whole glory and honoz did depend.
For the beames that proceedeth of this
resplendishing beautie, penetrateth eue
to the most liueliest part of the soule,
and maketh there force to be felt excel-
suely to those that beholde it, the which
is

The rule of the vworld.

Is the cause why the poore passioned hath
brought their owne desiers in seru-
tude, and rendzeth their poore soule mar-
tyred, obedient and handmaide, and al-
most trāsformeth the (if it were possible)
in the same beautie that they admit and
loue. Moreover, there is another mira-
cle in the face, the which although it be
not about the greatnes of halfe a foote,
notwithstanding in the least mutation
or chaunging thereof appeareth the dif-
ference of men, ioyfull and sorowfull, of
the hardie and the fearfull, of the angry
and of the pitiful, of the louer and of him
that hateth, of him that liueth in hope,
and he that is without hope, of the houle
and of the sicke, of the liuing and of the
dead, with other infinite affections aswel
of the body as of the soule. For this cause
it is that this great Philosopher Trimi-
gisteus, after that he had profoundlye
plunged in the contemplation of hu-
maine worke, cried out saying: where
is the painter so wel sorting his colours
that could paint these faire eyes that are
the

Beautie

hath mo-
ued many
to vwrite.

Ier. Cardan.

The rule of the vworld.

Most lear-
nedly
translated
by Monfi-
eur du Pre-
an my
friend, of
vvhome
I follovv
the traduc-
tion as
faithfull.

the windowes of all the bodie, and glasse
of the soule. Who hath formed the
lippes and the mouth, and knit together
sinewes: Who hath mingled the veines
like water brookes, deuided all ouer the
bodie, by the which, the humor and the
bloud running into diuers parts betwixt
all the members with his iuces and li-
quors: Who hath made the bones, who
hath knit and ioined them together: the
which as gardes and staves doe retaine
the thought. Who hath couered the flesh
with so tender a skin, separated the fin-
gars and their ioyntes one from another:
Who hath spread the largenesse of oure
feete, which serueth for foundation to
all the bodie: Who hath opened the pipes
and condits: Who hath placed the sto-
macke, and imprinted in the heart this
pearlesse figure: who hath wouen toge-
ther the thredes and rootes of the Lights,
and ingraued the Liuer: Who hath gi-
uen to the belly so large a compasse: Who
is it that hath made the most honorablest
members to sight, and the soule and fil-
thie

The rule of the vworld.

the ones hid and placed out of sight. Behold (saith he) how many deuine workes are shewed in one only matter, what beautie there is in euerie one of them, how they are equally compassed, and differing the one from the other in their offices and actions. Who thinkest thou hath so formed and made them? who is the father and the mother, only God invisible. It seemeth now that we haue sufficiently treated of humaine nature, there resteth now for the perfection of mans honoꝝ to shew that there is no Art noꝝ science but that men haue excelled eche one in their degree, moze or lesse according to the influēces and fauors that hath bene given them from heauen. I will leaue to speake here of liberall Arts and generally of all disciplines, for to euitate prolixitie, the originall and inuentiō of which is due to man, as to his soueraigne Authoꝝ. I will therfore shew certaine particuler things. In euery one of which I will expresse what the dignitie and subtiltie of man is. How wonderful

The Author prayeth man by force of armes.

The rule of the vworld.

The noble
heart of A-
lexander
in his youth

derful should seeme to vs the magnanimie and noble heart of Alexander, the which in his yong and tender yeares lamented and wept bitterly, knowing that his father Philip had obtained victorie of diuers and sundrie battels, and after that he was demaunded of his gouernours from whence proceeded those teares, with y which his face was dewed and couered : for feare (saide he) that I haue, that my father hauing ouercome so manye people and nations, there is nothing left for me wherein I might exercise this excessive desier that I haue to fight and become partaker of his glorie. ¶ What Oracle of generositie and manly courage was there in this childe, to whome afterwarde fortune succeeded according to his desier, for befoze he was come to the age of thirtie yeares he had subdued so many Nations, that he found no more that did resist him in the world, so that he was constreyned to go or trauell to the furthestmost parts of Affrica by the desertes to trie his strength against

The rule of the vworld.

gainst wilde and brute beastes, for to overcome them aswell as men: the Historiographes write of him, that he seeing himselfe Monarche of all the world, remembzring with himselfe that he had heard say of a Philosopher named Democrites, that there was many worlds, for the which cause he caused many Prisoners and Artificers to dig and undermine the ground, to the end that if there were anye other people founde, they might be bzought vnder his obedience. Likewise of Iulius Caesar & Pompei one of the which beside the victozies of ciuill warres, fought fiftie times in battell ranged and slew a leuen hundred and thre score and twelue thousand men: the other besides nine hundred and fortie shippes that he had taken on the sea, conquered and had victozy of eight hundred and seuentie six townes from the Alpes to the furthestmost parte of Spaine. Let vs not leaue out the glorie of Marcus Sergius, who after he had lost his right hand, and receyued. xxij. wounds at diuerse times,

fought

Alexander caused the earth to be digged to vvarre against the Antipodes

A prayse of Caesar and Pompei.

A prayse of Sergius almost vncdible.

The rule of the vworld.

fought afterwarde foure sundrie times
with his left hande, and after he coulde
not help himself therewith, he made him
an hande of Iron, with the whiche he
fought at the siege before Cremona, de-
fended Playsance, and tooke twelue pla-
ces in Gaule. Let vs leaue speaking of
armes, and come to Artes and sciences,
that seeme to vs more vile and abiect, as
painting, caruing, graving, and such
like. Xeuxis a most excellent Painter
counterfetted by his Arte a vine full of
Grapes, so subtillye wrought that the
Birdes that did flie in the ayre, woulde
Strike against it thinking there to finde
foode. And Appelles for the space of ten
yeares employed al his wit and pollicie,
to paint an Image of Venus, the which
was endewed with so excellent beautie
that the yong men that stood beholding
of it became amorous, as though it had
bene some liue Image, and therefore by
publicke edict he was charged to keepe
it secret, for feare to allure the youth to
corruptio. Who is it that doth not mar-
uell

The excel-
encie of
man in
painting.

The rule of the vworld.

uell of that whiche Pausanias a Greeke
Histoziographe writeth to haue bene
formed & made in Heraclia a Prouince
of Peloponensia by a certaine artificer,
the which composed a brasen Horse, ha-
uing the taylor cut and deformed, and all
the other parts of the bodie perfect, to y
which notwithstanding the other horses
sought to loyne and couple with such an
ardent desier and affection, that they
broke oftentimes their houer with their
often riding and horsing of him, and for
all that they were beaten and drinen a
way, yet woulde they not from thence,
but they would rage as if they had found
a proude Mare. But what secret thing,
what charme or what hid vertue was
there therein, which could constrain and
force the brutish beasts to obey and loue
a trunk of mettell boyde of feeling or
vnderstanding. Plutarch exalting the
excellencie of man, writeth that Archi-
medes did draw with one hand and with
one corde or rope ouerthwart the mar-
ket place of Siracusa, a great ship fraigh-
ted

The mar-
uellous
cunning of
a man in
facioning
a brasen
horse.

The rule of the vworld.

ted with merchandise, as if it had bene a
horse that had bene led by the neck, and
all by the science of Methmaticke, the
which Baptist Leon one of the expertest
men in our time, assured to doen, if anye
great Lorde woulde furnish the thing.
What miracle in nature may be found
more greater than this deuise of glasse
that Sabot King of the Persians caused
to be made: the which was so great, that
he was set in a corner of the same as in
the sphere or compasse of the earth, see-
ing vnder his fete the cloudes & starres
that did rise and lie downe, in such sorte
that though he was mortall, he seemed
to be aboue the heigth and expectation
of immortality. What thing more grea-
ter and deuiner maye be more maruel-
lous, speciallye in a King that ruled
all the worlde, who after the possession
of the earth and the Sea, he seemed to
possesse the cloudes, the heauen and the
habitation of God. But what Deitie or
celestiall spirite might be hid in the sta-
tute or Image of Memon, the whiche
euery

Cardanus.

A vvon-
derfull I-
mage.

The rule of the vworld.

euery time and neuerthelesse man was
the Authoꝝ oꝝ Inuenter as Strabo, and
Cornelius Tacitus sheweth. Who is it
that woulde not be rauished in admis-
ration, if at any time he haue read that
whiche the Histories make mention
of a Doue of wood, composed by Archi-
tas, being made by certain figures and
proportions of Mathematicke, did flie in
the ayre as other birdes: at the admira-
tion of which, Albert forged a brasen
heade, the which coulde speake plainly
as if it had bene a liuing soule enclosed
therein. As in like case Galen an Authoꝝ
woꝝthe of credēce writeth, that Archi-
medes forged a glasse that burned in the
Sea the ships of his enemies, the which
thing shoulde not seeme to vs straunge
noꝝ vncredible to those that haue seene a
Spanyarde which was in our time, so
cunning in the composition of glasses,
that he made some representing two
phisnomies oꝝ faces, the one aliue, the
other dead together, a thing so straunge
to contemplate, that many sage Philo-
sophers

Deuinitie
of the spirit
of certaine
men.

Straunge
glasses.

S. J.

sophers

The rule of the vworld,

sophers not finding nor knowing y reason could no otherwise chase but wonder at the worke and at the workemaster. There hath bene others as Ptolomeus maketh mention that haue made such straunge glasses that in looking therein there woulde appeare so manye faces as there be houres in a day. Besides an infinite number of other things of mans inuention, the whiche for prolixitie I leaue out. We haue sufficiently shewed (to my iudgement) y things most notable, that the antiquitie hath had in great admiration in noble and cunning personages, the which by their doings haue shewed with what deuinitie and excellencie of spirite man is endued. Now there resteth in few words to shew and make mention of things of our time and of late yeares, to the ende that not leauing their glorie buried in the darknesse of oblivion, we giue not all the advantage and preheminance to others. Among all the workes and doyngs of our Elders and Auncesters, I can finde nothing

The rule of the vworld.

thing that maye equall or compare to the wonderfull Inuention, Utilitie and Dignitie of Printing, the which surmounteth all that the Antiquitie maye conceiue or imagine of excellent, knowing that it conserueth and keepeth all the conceptions of our soules, it is the treasurer that immortaliseth the monuments of our spirites, and eterniseth worlde without end, and also bringeth to light the fruites of oure labors, and although somewhat maye be added to all other Artes and humaine inuentions, yet this alone hath entred with such good hap and perfection into this worlde, that there cannot be added nor deminished any thing that doth not render it defectious and deformed: these effectes, are so marvellous, and executed with such celeritie and diligence, that one mā alone in one day wil Print more letters, than the most promptest Scribe or Scrivener may write with pen in the space of one Moneth, who is it therefore that doth not maruell at the barbarous

A prayse of
the inuen-
tion of men
of our time.

S.g.

ness

The rule of the vworld.

nesse and miserie of the Elders , the which as Strabo de situ orbis writeth, first did write in ashes, the afterward in barks of trees, after that in stones, the afterward in leaues of Lawzel, the in lead, cōsequently in Parchment, and finally in Paper. And as they were variable in their maner of writing , so bled they diuers instruments: for vpon stones they did write with Iron , on leaues with pincers , on ashes with their finger , on barks wpth knives, on parchmēt with canes, on paper with quilles . And firste theyr ynke was liquoz of a certaine fish, afterward with y iuice of Bulberies, after that with Chimney sout , & the with Gaules, Gum and Copozas , the which I thought good to set forth to manifest and shew vnto you y barbarous doings in the former age. Of the which Polydorus maketh mention, who in y yere. 1453 founde out the right vse of Printing . I coulde in like case giue the second degree of prayse to those that haue inuented the vse of Gunnes and Punitions for war,

The rule of the vworld.

war, were it not that I haue shewed in my second booke of the miseries of man, that it bringeth more harme and detriment, then decoration and ornament to our humaine kind. And yet this is more miraculous, which Brasauolus hath wozitten, that an Artillerie man hath founde in our time the inuentiō to make Gunpouder that maketh no noyse in goyng out of the Gunnes mouth. Lete we therfoze these thunders and rozings of Iupiter inuented by the Diuell for to spoyle humaine kinde, to the cunning and liuelynesse of spirit, of men of oure time, in the number of which we maye put an Artificer of Italie that presented to the Prince of Vrbin a Ring for to put on his fingar, in the whiche was set a pzeious stone, wherein there was a Diall, the which beside the line that shewed the houres, gaue warning with a stroke vnto him that did weare it of euerie houre. Who is it that doth not maruell of that that Ierom Cardan, a Cardan, man woꝛthy of credence, being brought

S.ij.

bp

The rule of the vworld.

Man vva-
sheth his
face vvith
melted
mettell.

Alexander
ab Alexan-
dro.

Man aqui-
tall.

bp in al crudition & learning, witnesseth
to haue seene whilst he wrote his bookes,
that a man publickly at Millan washed
his face and his handes with molten
Leade, hauing first washed them with a
certaine other water: what miracle is
this, that man shoulde expose his flesh,
which is so tender and delicate against
y^e fury of a mettall so hote. Now therefore
there resteth no more in mā but to make
himself immortal, seeing y^e he hath found
the meanes to expose hys naked mem-
bers to the violence of fier. And if this
seeme to vs wonderfull how he might
resist the heate, yet this is not lesse
straunge of that whych Alexander,
and moze than fiftie other Hystoriogra-
phes writeth that in their time in Cicilie
there was a man that euery one named
the fish Colas, the which from his infan-
cie frequented and dwelled in the Sea,
and there remained with suche obstina-
tion that he became aquitall, and depar-
ted not from thence the most part of his
life, and sometimes he was the space of
foure

The rule of the v world.

fine or six houres hid betwene two waters, without that any might see or perceyue him, euen like a fish, and woulde remaine eight or ten days on the water, and not come out, and woulde enter into the vessels that he found on the sea, and woulde liue and eate with the Mariners, and then cast himselfe againe into the sea, and sometimes he woulde come ashore, and he liued verie old leading this aquitall life, and confessed himselfe that when he was out of the water, he felte a great paine in the stomacke. Pontanus hath also wzitten it. There resteth now nothing to man but to penetrate y aire and the firmament to be come familier with them. And yet there was one Leonard Vincijs the which hath sought out the Art of flying, and had almost luckely atchiued his effect, without putting in count the Histrrians that we haue scene in our time flie on a rope in y ayze with such dexteritie and perill, that the verie eyes of Princes and great Lordes that beheld them were amased, and could not

S. iij.

abide

The Art of
flying like
the Birds
invented
by man.

The rule of the vworld,
abide to see them. It is not therfore with
out a cause that Mercuri⁹ Trimigisteus
describing the dignitie of man , and of
the deuine celeritie of spirite with the
which he is endued, said vnto his sonne
Tatius, what doste thou think thou art,
what treasure thinkest thou that thy
members contain and kepe, command
thy soule to passe the Ocean sea , and it
shalbe as much as thou hast commaun-
ded, without passing out of his place, co-
maund it to flie to heauen, and it shal flie
incontinently without the helpe of any
wings, & also there shal be nothing that
shal let or hinder his course, neither the
burning heate of the sunne, neyther the
amplitude or spreading of the ayre, ney-
ther the course nor reuolution of the hea-
uens, nor of al the other clouds, but that
it shal penetrate & passe forth. Further-
more if thou art minded to surpasse al y
globes of the firmament, and see what is
there cōtained, it shalbe likewise lawfull
for thee: see then how great is the soden-
tie of y soule, esteeme thy self immortal,
and

The rule of the vworld.

and that thou mayest comprehend all
Arts and sciences, exalt thy selfe aboue
all, and discend more deeper than the dee-
pest, gather together all the meaning of
thy deedes, likewise of fier, of water, dry-
nesse and moysture, be thou ouer all the
partes of the world, in heauen, in earth,
& in the Sea, dwell or inhabit out of the
vessel of this bodie. Man therefore is a
great miracle of nature, who althoughe
he be composed and made of a mortall
nature: neuerthelesse the other is celesti-
all, and remembreth the gifts of grace,
it despiseth terrestriall things, and wis-
sheth for heauenlye things, for bicause
that the better part feeleth to haue from
thence his proper affinitie, and naturall
aliance. But if the soule or the reason
which is a facultie and powre of y same,
which can no more forsake it than the
light or bryghnesse doth y sunne, might
be seene openly and visibly, what miracle
or straunge spectacle might we see of hir
maruellous effectes, but she is letted by
y bodie, and by the memoze, the which

The mar-
uellous
beautie of
the soule if
it might be
sene openly

Mer-

The rule of the vworld.

Mercurius nameth tyrants and murderers of the same, the which doe so let and hinder that the can not shew hir deigne excellencie, vnlesse that by contemplation we separate oure selues and sequestrate from them. And the when that the is separated from this burthen of the bodie, and almost putrified, it receiveth heauenly gifts, flieth vp to heauen, talketh with the Angels, and penitrateth euen befoze the throne of Gods maiestie, and being enflamed with a deuine feruency, it bringeth forth things miraculous & almost incredible. As we reade of Moyses after y he was separated from men, and was certain time in the desert of Ethiopia, his face did so shine that the children of Israel could not behold him. S. Paule was rauished to the third heauen. In like case Socrates sometimes as transfigured did diligently and stedfastly beholde the sunne for the space of an houre. Alexander the great, being on a time in extreame perill of his life in a certaine battell that he had in the Indies being

Alexander
in his anger
seemed to

The rule of the vworld.

being without help or succor, he was in be all on
such an agonie that he sweat pure bloude fier, and to
from his face and his bodie, so that it se cast forth
med to the Indians that he was all on a flames.
fierie flame, the which caused among the
such feare that they were faine to forsake
him and let him go. By this you maye
see then, that sometimes the soule hath
so much powre ouer the bodie, the which
is but the sepulcher wherin it is buried,
that it is at libertie, and surmounteth
our capacitie, and seeketh to see againe
his first home, which is heauen, in suche
sort, that the body remaineth boyd of fee-
ling or moving. As S. Augustine reher-
seth of a Priest, the which so often as he
would be in contemplation or pzaier, he
would fall down as dead or in a traunce
without breathing or anye feeling in
him, so that what paine so euer was
shewed him, he felt no harme at all, and
after he was returned to himselfe, he
would tell such strange things that
the assistantes would maruell to heare
him, Herodotus writeth the like of a
great

The rule of the vworld.

great Philosopher that was named Atheus, of whome he sheweth for a truth the soule many times to forsake his bodie, & after it hath peregrinated or wandered through diuers countries and Regions, it shewed by order that which it had seene, the which was approued to be as true as though it had bene present. The death of Iulian the Emperour was forshewed him by a childe, who after he had looked in a glasse shewed him of his destruction, and howe his enemies were comming, & those that shoulde kill him, without hauing any knowledge or bearing any speake thereof. A certaine Philosopher did the like to Pompei, & which shewed him in a glasse the order of his enemies redie to march in battell. These are the effectes and powre of the soule, the whiche sometimes being vnbounde from earthly bandes, is rauished in the contemplation of heauenly secrets, and doth vncredible, miraculous, monstrous and maruellous things, and that same almost to fight with the nature,
which

The rule of the vworld.

Which is the cause that for the most part
þ vulgar sort referreth many things to
the inuention of wicked spirits, þ which
they ought to attribute to man, as hys
owne & proper heritage. It is of a truth
that Leonard Pistoriensis did so wel diet
himselſe that by little and little he ab-
ſtained from eating, but once a weeke.
And yet this is but litle to that which o-
ther wzriters do wzite of a man that was
in the time of Bochas in baſe Almayne,
that for þ ſpace of .xxx. yeres took no re-
paſt nor reſectiõ by the mouth, the which
thing ſhould ſeeme vnto vs vncredible,
without the confirmatiõ that we haue of
an infinit nũber of witneſſes, of þ which
ſome of them haue wzitten, and others
haue ſene with their eyes. Brother Ni-
colas of Saxonie a Swecian of Nation,
the which remained or dwelled .xxij. yea-
res in the wilderneſſe, and continued in
his abſtinencie during his life, without
giuing or miniſtring any foode or ſuſte-
nance to his body. The which Damasce-
nus proueth by many reaſons maye be

poſſi-

The mar-
uellous die
of man.

Rondelet
in his hiſte-
rie of fiſhes
and many
Elders.

An vncre-
dible abſti-
nencie.

The rule of the vworld.

possible and according to nature, seeing that manye beastes and wormes are in the bowels of the earth, and remaine hid many Monthes and yerres without food. And at this daye it is saide that the Scythians will continue twelue days without meat being comforted with the vertue of a certaine herbe that they keepe enclosed in their mouth. Now what shal we seeke moze in this creature of God that is wonderful reserved deuinitie, for if we should rehearse and declare all the singularities and excellencies that are manifested and shewed in him, of the which many writers make mention, I should occupy a large volume. Some by a hid, secret and deuine misterie coulde not by no meanes be offeended or grieued with any kinde of popson or venom, as a king named Mithridates who after that he was vanquished and ouercome by Pompei, chused rather to die, than to fall into the handes of his enimie, and for to rid his life toke diuers venims and popsons, but after that he had tried & tasted
all,

lithrida-
s could
ot die by
yson.

The rule of the vworld.

al, he could find none of sufficient strength to overcome him, for his own proper nature did keepe and preserue him against their powze. So that seeing that by thys meanes he could not dispatch his life, he was constrained at the last to kill himselfe with a dagger. Galen the Prince of Medicins writeth that a Maide (named Napellus) was nourished with poyson in hir yong yeares to the which she was so well accustomed that y poyson did turne to hir nourishment, & did hir no harme, and yet those that lay with hir being onely infected with hir breath, receyued so daime death. Auicen writeth that in hys time he did see a man from whom all benemous beasts would fle, & if by chaunce any one had bitten him or touched him they shoulde straight wayes die. Some whom the Greekes haue named Ophirgenes, who with onely touching healed the stinging of serpents, and laying the hand on a bodie would draw out the venom. As also do the Piles and Marciens a people of Affrica the Ambassadors of
which

A maruell
of man that
resisted
poyson.

The rule of the vworld.

The Pfiles
and Marci-
ans did
vaunt that
they could
not be hurt
vwith Ser-
pents, the
vwhich the
Romaines
caused to
be tried in
an Ambaf-
sador of
theirs.

which named Exagon, being come to
anunciate and shewe some thing to the
Romaines, was put naked in a tunne
full of Serpents, Vipers, Adders and o-
ther venemous beastes, for to trie whe-
ther that their sayings were true. But
so sone as he was put therein, in steade
of offēding or hurting him, they did lick
and cherishe him, to be short, there are
found things so fantastickall and straunge
in man, that many elders after they had
considered the meaning of all things,
and finding nothing equall or to com-
pare with the marvellous prouidence
and industrie of man, woulde be called
Gods and worshipped and honored as a
Deitie. Some haue ben so constant that
they did neuer laugh, as Marcus Craf-
sus, for this cause he was named Age-
laste for that he was neuer scene laugh.
Some haue neuer smorted nor routed as
Pomponius. Some haue neuer spit, as
Antonius the second. Some haue neuer
felt dolor nor paine in their bodie, as
Pontanus writeth of himself, who some-
times

The rule of the vworld.

times would let him self fall, and yet felt no harme. Some haue had such a cleare sight, that they coulde see well fiftie or thre score Leagues of, as Solin & Plinie wryteth, of one that was named Strabon the which in the time of open warre saw from a Promontorie of Cicill the ships to saile from the Port of Carthage in Affrica, althoughe it was aboue a hundred thousand distance. Tiberius y Emperour waking a certaine houre in the night, did see al things aswell as by day. There are certaine men as Plinie wryteth in the country of Cardulius that will run as swift as Dogges, and go so fast a pace that it is vnpossible to take them, but only by sicknesse & age. Quintus Curtius and many others wryte that Alexander the great, was composed of such harmonie and temperance of humors that his breath smelled naturally like Balme, also his sweat was so swete that when his Pipes were open, they thought that he was all perfumed wryth perfumes, and that which is more

A maruell
of the sight
of an Em-
perour.

The rule of the vworld.

straunge and harde to beleue, his bodie
cast suche a sauoz being deade, that one
woulde haue iudged it full of Aromati-
cal drugs or perfumes. Caius Cēsar was
so good on horsebacke that he caused his
handes to be bound behind him, and it
was a monstrous thing to see and vn-
credible to heare, that holding his knees
close to the horse, without bridell and
saddell he woulde stay and turne a horse
so lightly or nimble as though he had
bene bridled, the which was in the time
when he sauored Marius against Sylla.
M. Paulus a Venetian reciteth that the
Tartarians haue so much powze ouer
spirits, and are so excellent in seeking
the secretes of nature that they cause
darkenesse to come when they will, and
that he being once cōpassed with thēues
by this Art, with great paine escaped.
Haionus a man of singuler doctrine
and of great authoritie, is witnesse of
this in his History of Sarmates, that the
armie of the Tartarians almost ouer-
come or destroyed, was againe restozed
by

The rule of the vworld.

by the enchauntment of a Standards
beater, that caused darkenesse to come
vpon the campe of his enimies. I haue
red in many auncient Histories that the
Ethiopians by the vertues and proper-
ties of certain herbes gathered in seasō;
do drie the floudes and Riuers, and doe
open all things that are shut What shal
we saye more of the excellencie of man,
there hath bene founde some so wonder-
full in Musicke, that they chaunged the
affections of those that did heare them,
their iests and mouings, caused them to
be ioyfull, sorowfull and bold, according
as they would aducliate or harden their
nosle. Terpander and Metimeus, Em-
pedocleus, Orpheus, & Emphion, haue
bene so excellent in this Arte, that they
healed in their time manye that were
franticke, mad, and possessed with spi-
rits, Pithagoras by the perfection of this
Arte so rauished the memorie of a yong
man within fetw days that he made him
chaste, and caused him to forget the lo-
uing passions that tormented him con-

E.g.

time

The rule of the vvorld,
ctually. All the Greeke and Latin wri-
ters that haue treated of the liffes of A-
lexander, make mention of his Harper
Thimotheus, who when he was at a
banket, playd an Alarum oꝝ assault, cau-
sing the King to forsake the banket, and
take his armor, so that his spirites re-
maining vanquished oꝝ ouercome, was
constrained to obey to the harmony that
proceeded from the instrument. Aga-
memnon going to war against the Tro-
ians not being verie sure of the chastitie
of his wife Clitemnestra, left hir in the
garde and keeping of an excellent Har-
per, who whe that he saw hir in hir amo-
rous toyes, mitigated hir burning heate
by the sweetnesse of his instrument. In
such sort that Aegisthus coulde not ob-
tayne his desier before that he had slaine
the said Musition, which by his Art and
Harmonie was so faithfull a keeper and
Protector. Among these we maye recite
the great King Dauid, who by the ver-
tue of his Harp did mollifie and appease
the furie of King Saule when that the
wicked

The rule of the vvorld.

Wicked spirite did torment him, as it is most plainly shewed in the second booke of the Kings. To be short, and to set the last scale to the dignitie and excellencye of man, there is no part of him, but that there may be some fruite gathered to the vse of Physicke, as Galen and many others write. A mans fasting spittle serueth against the biting of venemous beastes, and also killeth them, it helpeth the Ophthalmistes: the filth of a mans eare called eareware being appliquated to our nostrils serue in steade of doxmities, and prouoketh sleepe: Mans brine or water is good against the dropse, and for manye other vles of Physicke. The sweate of a man is excellent for to mitigate the Goute: the bloud of a man being drunke hote healeth the passion of Loue, as Authoꝝ doe write of Faustine wife to Marcus Aurelius. The flesh embalmed is verie soueraigne in many vlsages of Physick. Many auncient Physicians of Græcia and Arabia haue vled the marrow of our bones, the braynes

There is no part of man, but that there is some fruite drawne out to the vse of physicke.

Edoardus

L.ij.

of

The rule of the vworld.

Plinie.

of men, and their bowels, yea even the
dust and ashes of mens bones, for to
drinke them and cause the to serue with
maruellous effects to the vsage of Phys-
icke. Orpheus and Orchilaus healed the
quinnancie with humane blood, yea the
filth of our nailes, as Plinie witnesseth
for to heale the Feuer, so that there is
no member of a mans bodie, but that it
is profitable, not so much as the sweate
of a man, but that hath bene proued, as
Galen writeth, also the breath of a man
well tempered, comforteth greatlye the
Leprous as in like case the excrements
of man (the which can not be pronoun-
ced without shame) the which as Xeno-
crates sayeth, was vsed to the vse of an-
cient Physicke, finding so many helthful
and excellent remedies in man, that the
antiquity pardoned no member, though
it were neuer so abiect and vile for to
draw out profit. Seeing then that man is
so worthy and so excellent, so wonderful
and celestial. Let vs therfore leaue here-
after to compare him to brute beastes.

The

The rule of the vworld.

The which although God hath prouided
for the all that for the is needefull for the
preservatio of their life, giuing to some,
skin, others haire, aswell for to sustaine
and endure the violence of the colde as
other inclinencies of the ayre, and to o-
thers munimentes and defences for to
repulse the dexterioz euilles, to other
lightnesse and swiftnesse to run & flie, to
others subtilty to hide theselues in dens
and caues of the earth, to others fethers
and wings that they maye hang in the
ayre, to the ende to cuitate the furie and
rage of man, all the which things not-
withstanding are of little value to the
regard of man. For although he be crea-
ted naked, and couered with so tender a
skin, that quickly he is hurt and recey-
ueth harme, yet neuerthelesse that was
not done without great prouidence. For
knowing that he had to exercise his fan-
cie and other interior senses much more
diligently than the brute beasts to serue
afterward to the Intellecte, it was ther-
fore necessarie that he singularly should

An aun-
swere to
the obiecc-
tions of hu-
maine mi-
series.

E. liij.

haue

The rule of the vworld.

Baptist
Gelo tra-
ducted by
Parc,

haue his Organs and instruments , by
the whiche he doeth such operations of
matter moze delicate and light, and like-
wise the bloud moze subtrill and hote,
knowing that the spirit followeth in his
complections the temperature of the bo-
die. And if he had bene composed of rude
and thick skin, so should he haue had the
vnderstanding blunt and brutishe , but
man is created of a subtrill and liuelye
fleshe , bicause that the spirite which is
liuely and subtrill, for the better & moze
perfecter opening & knowing of things.
The workmaister therefore is wonder-
full which hath not attributed to man
certaine commodities as he hath done to
beastes, knowing that his sapience and
wisedome might render that which the
condition of nature had denied him. For
althoughe he cometh forth naked on
the earth, & without armour or defence,
(the which chaunceth not to beastes that
haue hoznes, clawes, haire and shelles)
it is for his greate profit and aduanti-
tage, being armed with knowledge, and
endued

The rule of the vworld.

endued with reason, not outwarde but inwardly he hath put his munition and defence, not in the bodie but in the spirite, in such sort that there is neyther the greatnesse nor strength of wilde beasts, neyther their defence in their hoznes, neither y^e the great lumpe of fleshe nor bones with the which they are composed and made, may let that they be not tamed and made subiect vnder y^e powre and authoritie of man, for there is no beast be he neuer so fierce, hardie or skoute, but that trembleth sodenly when he seeth man although they had neuer scene him before. And such grace succedeth them by the vertue of the signacle and marke of God which is ingraued in them, the which the aunciēt Cabalists named Pahat in y^e Hebzeue tongue, with the which Adam our first father fortified lined being conuersant with the beasts, to whom he gaue the names, so y^e he had got such authority and empire ouer the that they knew him as their lord & sovereign maister, but after that he trasgres-

sed,

The rule of the vworld.

sed, the deuine marke was effaced and abolished, not altogether, but for y^e most part. Of the traces and footesteps thereof we see yet certain sparks and beames shine in some vertuous men, who although they be in the wilderness & that they lodge and lie in the dens & caues of brute beasts, they feare the nothing, but liue without feare with the, as we reade in the holie scripture of Sampson, Dauid, Daniell among the Lions. Heliseus with the Beares, and S. Paule with the Vipers. There resteth now in fewe wordes to aunswere to the allegations that we haue made in our booke of humane miseries, aswell of the bilenesse of the nature (of the which mā was created) as of the condicion that is so tender and fraile, that in many things beasts doe excell him. Shoulde we therefore be so mad, or dare we cōfesse that God hath shewed more fauor to other beasts than to man: no trulpy: for although he hath created him vile and abiect, as of a lump of earth, yet this in nothing doth derogate

The cause
of humane
miseries,

The rule of the vworld.

gate his glozy. For it is manifest that he hath not created man coꝛruptible for default of a better, for by the creation of y^e Sunne, the Moone & the starres, he hath shewed how he might haue created man of a thing moze excellēt, but he hath created him of the earth for to beate downe his pride and arrogancy, the which hath bene the cause of the ruine and destruction of al his posteritie, and that he must not only studie on earthly things as the brute beastes doe that looke for no other felicitie but in this miserable world, but he must lift vp his eyes to Heauen, knowing that there is his Father, his house and habitation, his place of rest, his heritage & eternall felicitie. Now as touching the miseries with the which he is charged and subiect, God in the beginning created him not subiect to such miseries, for God exalted him to the moste highest degree of all the dignities of the earth, and if he haue so many miseries as we haue before shewed, they are chaunced to him since that he knew not himselfe,

The rule of the vworld.

Theodoret
Bishop of
Siria, in his
bookes of
the nature
of man.

himselfe, and since the time that he hath
strayde from the obedience and vocation
to the which he was called, and if that he
coule haue kept and retayned this ex-
celent treasure, his God would haue pre-
serued him in perpetual felicitie. Neuer-
thelesse though God hath made him sub-
iect to many miseries, it is not for anye
hatred that he bare vnto him, for he hath
not pardoned his only sonne, for y great
loue he bare vnto man, but it is for
his great profit that he hath created him
such, willing thereby to admonish him
of his sinne, and to plucke out from his
heart that pestilent roote of pride the
which the Deuill hath planted for to hu-
ble and keepe him vnder his feare. Ther-
fore this is the cause that man is subiect
to so many miseries, and is become mor-
tall and corruptible. And if man therfore
seeing himselfe so wicked and miserable,
be so proude and hie minded, what wold
he be if he were immortall and incor-
ruptible. And therfore God hath here
shewed his wisdom and sapience in
that

The rule of the vvorld.

¶ he hath made him subiect to corrupti-
on. Notwithstanding in this corruptible
and moztall vessell of earth he hath kept
so goodly a harmonie and countenance,
that it is not possible to imagine or con-
ceyue one moze fairer. To the ende ther-
fore that in few wordes we will make a
generall conclusion of our worke, if we
wil consider man in the first estate that
God created him, it is y chiefe & princ-
pal of Gods worke, to y end that in him
he might be glorified as in the most no-
blest and excellēt of all his creatures.
But if we consider him in the estate of
the generall corruption spzed all ouer
the posteritie of Adam, we shall see him
nwseled in sinne, monstrous, fearfull,
deformed, subiect to a thousande incom-
modities, bolde of beatitude, vnable, ig-
norant, variable, and hypocrite. To be
short, in steade of being Lord of all crea-
tures, is become slaue to sinne in the
which he is borne and conceyued. But if
we will consider afterwarde as being
made all new by the immoztall seede of

Conclusion

Gods

The rule of the vworld.

Gods word, ye shall see him restored not only in al his first honours and goods, but muche more greater, for there where as sinne is poured out for to let and hinder him, the grace of God is more abundantly poured out for to succor him, making him a new creature, as Sainct Ambrose sayth in the booke of the vocation & calling of the Gentiles, the. 3. chap. And S. Augustine in his booke of corruptiō and of grace. cap 10. And as concerning vs, let vs doe as Plato knowing the goodnes that God hath done to vs, let vs giue him thanks in that we are borne men, not beastes, and if that we finde anye thornes in this crooked life that with ease we cānot digest, & if we feele anye fight in our soule, the which is hid in this body as in a graue, let vs endeuor our selues to go into the holie Citie of Ierusalem, whereas we shall be exempt of hunger, colde, heate and thirst, and generally from all infirmities and teates, to the which this poore bodie, the which is but the Chariot wherevnto the Soule is drawed,